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MARCH, 1943

THE FAILURE OF THE PRESENT RURAL SECONDARY CURRICULUM*

The first secondary schools in the United States were primarily college preparation schools. They were stepping stones for the professional men; doctors, priests, ministers, lawyers, and others. They did not claim to educate the entire population but only to educate the professional men. An eighth grade education was considered sufficient for the average citizen. In the course of time this attitude changed until today high school education is considered indispensable. A very large per cent of the youth graduate from high school but only a small per cent go to college. Hence, a strictly college preparatory curriculum does not meet the needs of the high school enrollment.

The city schools soon realized the failure of the college preparatory curriculum and changed their curricula. Vocational training courses were introduced, and students were allowed to choose the type of study they preferred. This was easily accomplished in the large schools, for they could introduce many courses and still have a sufficient enrollment in each class. It was not so easy to add courses to the curriculum of the small school because many of the classes of the small school were already too small to be conducted economically. To add vocational training courses would mean that the already small enrollment in some classes would be decreased to one or two students. This has retarded the adaptation of the rural school curriculum to the needs of the students of the community. Most of the rural schools have retained the college preparatory curriculum. They have failed to meet the increasing needs of the

*This article is the first of a series on the Catholic high school in rural areas by the Reverend P. E. Schneider, Diocesan Superintendent of Schools, Omaha, Nebraska. The series is based on a dissertation completed by Father Schneider at the Catholic University in June, 1942.

youth of the community. This is a common complaint voiced by public school administrators and Catholic school authorities.

Rufi gives the opinions of public educators when he states:

Critics claim that the curriculums of these schools are extremely limited, traditional, poorly arranged and ill-balanced, that so much stress is placed upon preparation for college other vital objectives are neglected, that they offer little vocational work, make little or no provisions for individual differences in either ability or interests, and by too much imitation of the large urban high schools have utterly failed to meet the needs of their own communities.¹

Ferris, after studying the curriculum offerings of many small high schools, concludes:

From whatever angle one approaches the question of programs of studies and curriculums in small high schools he is driven to but one conclusion—they are as a whole formal and traditional. The smaller the school the more formal, and the more traditional they are.²

Ferris³ also believes that the adaptation of the secondary school to varying needs and capacities of the different types of pupils pursuing secondary education has made some progress but it has not done what it should. He believes that it has still retained the tune of education meant for the selected few. The standards have been determined on the basis of the ability of the superior group rather than on the entire group. It is true that college preparatory education must be provided but not all can profit from a strictly college preparatory course. Formerly only the superior group attended high school; now almost all youth attend high school. The secondary school of today enrolls an entirely different group of individuals than the secondary schools of thirty years ago. Most critics believe that the school, especially in rural communities, has failed to keep up with the change in the high school student body.

The Reverend W. T. Mulloy, president emeritus of the Catholic Rural Life Conference, in his presidential address to the conference in 1937 pleaded for the introduction of agricultural

¹ John Rufi, *The Small High School*. New York: Teachers College, Columbia University, 1926, p. 5.

² Emery N. Ferris, *Secondary Education in Country and Village*. New York: D. Appleton Century Company, 1927, p. 43.

³ *Ibid.*, p. 6.

courses and an agricultural note to the other subjects. He concluded with the statement of belief that the rural school has been too urban in the past. He expressed the opinion of many Catholic school authorities when he said:

Unfortunately too many rural schools have had a definitely urban turn, textbooks and books of reference have been largely dominated by industrial note, and too often the rural school children have been made to experience an unwarranted sense of inferiority of rural life as against life of the city populations.⁴

The Very Reverend Monsignor Luigi G. Ligutti and the Reverend John C. Rawe, S.J., believe that the rural school has taught a false philosophy of life. Thus they attribute the failure of the rural school not so much to the subjects that are taught but the way they are taught. They claim that:

In our present educational system, some very faulty philosophy of life is taught. The first, and perhaps the most damaging, is that manual labor is degrading and disgraceful. Such expression as, "go to school so you won't have to work," is heard in many classrooms, and tends to develop in the child the idea that work is only for those of low mentality. From this we get a group of educated and "uneducated" misfits in the world. Again, money is held up to the child as the goal of life. We honor those of great wealth rather than those having achieved great things in this world. Because of this many boys and girls leave honest labor and try their hand at some quick money-making scheme. Change of textbooks will not be a remedy. Only the words and actions of the teachers can change this. Another fallacy, namely, that farm life is slavery and full of drudgery, and on a level far below that of urban life, can be remedied by the change of instruction and by a change of curriculum.⁵

The general charges against the rural secondary schools are: (1) The curricula of these schools are too formal, too traditional, and almost strictly college preparatory. (2) They have failed to meet the needs of the rural youth. (3) They have tended to imitate the urban schools without asking if this should be done. (4) They have taught a false philosophy of life concerning labor and wealth. (5) They have implied that rural life is inferior to city life.

⁴ The Reverend W. T. Mulloy, President's Address, *Catholic Rural Life Objectives*, 1937. Des Moines: Catholic Rural Life Conference, p. 148.

⁵ Luigi Ligutti and John C. Rawe, *Rural Roads to Security*. Milwaukee: The Bruce Publishing Company, 1940, p. 244.

These criticisms are made about the rural high school in general and do not exclude the possibility that some rural high schools may be doing outstanding work. Before these criticisms can be applied to any locality it is necessary to make a survey of the rural high schools of that area. For that reason a survey has been made of the Catholic high schools of Nebraska, except those located in Omaha, Lincoln, and Grand Island. Each of these towns has a population of 25,000 or more, and the high schools in those towns would hardly be considered as rural high schools. Returns were received from twenty-seven of the twenty-eight schools. One of the schools has only the ninth and tenth grades and after completing the tenth grade the students go to the public school. In two other schools only a few students live on farms. These three schools are not included in the information given below. The twenty-four schools included in the study are located in the open country away from any town and in villages ranging in population of about fifty up to a town of 8,000 population.

The following information was secured: (1) the subjects taught by the school, (2) the extra-curricular activities sponsored, (3) the requirements of each school for graduation, (4) the enrollment and how many students are living on farms, (5) the number of graduates of the last three years and how many of these are in college, on farms, or working in the local or other towns, (6) the use the school makes of the community resources, (7) the teachers' opinion about supervised correspondence study, (8) schools whose students take part of their work at the local public school and the teachers' attitude toward this practice, (9) whether or not any individual teacher has adapted her subject matter to rural environment, (10) whether or not the school has any textbooks or reference books which are adapted to rural environment, (11) and what the teachers think is the greatest problem and need of the rural high schools. The principals were asked to give their opinions as to whether or not they considered their curriculum adequate to meet the needs of their students.

A study of the subjects offered by the schools reveals that the schools offer two choices—college preparatory or commercial. All of the schools teach typewriting and bookkeeping and all but two teach shorthand. Five of the schools teach normal

training subjects, seven Home Economics. Besides those vocational training courses eight schools have arrangements with the public schools for their students to take vocational subjects at the public school. One school reported that their students took Agriculture, Home Economics, and Normal Training at the public school. The students of two schools took normal training at the public school. Four boys from another school took general shop and vocational subjects. The other four schools stated that they had such an arrangement but did not say what the students are taking in this manner. A general view of the curricula of these twenty-four schools indicates that they place primary emphasis on college preparatory and commercial courses. A few schools do offer other vocational training through an arrangement with the public schools. Table I presents the subjects taught by the schools and the number of schools teaching the subject.

The requirements for graduation seem to indicate that the school authorities place great emphasis on college preparatory

TABLE I.—*The Subjects Taught and the Number of Schools Teaching Each Subject*

Subject	Number of Schools	Subject	Number of Schools
English I	24	Elementary Algebra	24
English II	24	Advanced Algebra	22
English III	24	Solid Geometry	2
English IV	24	General Mathematics	4
Latin I	24	American History	24
Latin II	24	World History	16
Latin III	9	Modern History	14
Latin IV	8	Citizenship	20
French	6	Rural Sociology	1
Spanish	3	Vocational Guidance	4
German	1	Sociology	4
Czech	1	Physical Geography	
Typewriting	24	of Nebraska	3
Shorthand	22	General Science	16
Bookkeeping	24	Physics	16
Commercial Arithmetic	12	Chemistry	14
Business English	4	Normal Training	5
Commercial Law	5	Biology	18
Penmanship	1	Physiology	11
Economics	9	Agriculture (1 semester)	7
Economic Geography	1	Home Economics (2 semesters)	2
Plane Geometry	24		

education for all. Even though a student chooses a commercial course or a vocational course at the public school, he will have to meet rather strict requirements for graduation. Two schools do present a more liberal attitude toward high school graduation requirements. One of these schools requires two years of Mathematics, three years of English, three years of History, one year of General Science, and one year of another Science. They teach Latin, but only as an elective, not as a subject required for graduation. These requirements allow the student the chance to choose six electives during the course of his high school career. The other school requires only two years of Mathematics and three years of English. These requirements are very lenient, and it may be that the principal did not fill out the complete question.

Because a school offers only a college preparatory course and commercial subjects does not mean that the school is failing to meet the needs of its students. Before such a conclusion can be made it is necessary to study the enrollment, the location of the homes of the students, and the work pursued by the graduates. Table III presents this information. In the individual schools from 19 to 100 per cent of the students are living on farms, and 48 per cent of the total enrollment in all the schools are living on farms. In three schools 100 per cent of the students are living on farms, and in eight more schools more than half of the students are on farms. In the individual schools from 11 to 57 per cent of the graduates of the last three years are living on farms, and 28 per cent of all the graduates from all the schools are living on farms. This information reveals that in all twenty-four schools there is a need for some special vocational training for the boys and girls who intend to live on the farm. If such training were given perhaps more of the graduates would choose farming as their life's work. It is frequently charged that the rural high schools have a tendency to lead many young men and women away from the farm; many who would be better off to devote their energy and skill to the important work of feeding the nation. However, even the present per cent of the graduates remaining on the farms indicates a special need for Agriculture and Home Economics.

TABLE II.—*Graduation Requirements Showing the Various Combinations and the Number of Schools Requiring the Combination*

Mathematics	English	History	General Science	Other Science	Latin	Number of Schools
2 yrs.	3 yrs.	2 yrs.	1 yr.	1 yr.	2 yrs.	2
2	3	2	..	2	2	2
2	4	2	1	1	2	6
2	4	2	..	2	2	1
2	3	2	1	1	..	1
2	4	3	..	3	2	1
2	4	2	1	2	2	1
2	3	..	..	..	2	1
2	4	2	1	..	2	1
2	4	2	1	1	1	1
2	3	1	1	1	2	1
2	4	2	..	1	2	1
2	4	3	1	1	2	1
2	4	1	1	2	2	1
3	4	2	1	2	2	1
2	4	3	..	1	2	2

A study of the enrollment and the work of the graduates indicates a need for college preparatory courses and commercial courses. These needs are fulfilled by all of the schools. In the individual schools from 7 to 61 per cent of the graduates are working in the local town or other towns, and 43 per cent of the total number of graduates from all the schools are working in towns. In the individual schools from 13 to 48 per cent of the

TABLE III.—*The Present Enrollment and the Number Living on Farms, the Graduates of the Last Three Years and What They Are Doing*

Present Enrollment	On Farms		Graduates 1939, 1940 and 1941	On Farms		In College		Working in Town	
	No.	Per cent		No.	Per Cent	No.	Per Cent	No.	Per Cent
15	15	100	9	2	22	4	44	1	11
14	14	100	11	2	18	7	63	2	18
28	28	100	23	4	17	16	26	13	56
94	78	83	49	14	28	10	30	23	47
40	32	80	31	7	33	10	48	4	14
55	43	78	14	8	57	1	7	4	28
25	17	68	20	6	30	3	16	11	55
82	47	57	73	28	38	10	14	36	38
107	60	56	99	26	26	12	13	61	61
140	76	54	90	30	33	8	9	52	58
117	59	50	95	34	35	31	32	29	31
97	45	46	82	21	40	8	15	23	44
95	43	45	74	23	31	10	15	37	50
36	16	44	16	8	50	2	12	6	37
90	39	43	59	14	24	28	47	17	29
81	21	41	29	11	38	5	17	13	44
47	15	32	56	5	10	17	30	34	60
37	11	29	22	3	14	8	36	11	50
50	13	26	52	17	33	8	15	21	40
88	33	26	60	7	12	15	25	23	55
54	12	22	28	5	18	11	39	2	7
143	27	19	88	(No other information given)					
70	..	..	47	21	44	11	23	13	27
89	..	..	52	6	11	17	31	17	31
Totals:									
1505	734	48.7	1051	302	28.6	242	23.0	462	43.9

graduates are in college, and 23 per cent of the total number of graduates from all the schools are in college. Each of the schools does prepare a fairly large number of students for college and for commercial work in town.

This information is not very complimentary to the rural high schools of Nebraska. However, there are several facts which are complimentary to the teachers and their schools. The attitudes expressed by the principals show that they are very interested in the improvement of their schools. Fourteen of the principals felt that their curricula were inadequate to meet the needs of their pupils. All of them wished that their schools were able to teach Agriculture and Home Economics, but it is difficult to find a teacher qualified to teach these courses. Some of the principals wished that they could offer Normal Training, Manual Arts, Crafts, or Shop Work. Five principals did not express an opinion concerning the adequacy of their curricula. At least one and perhaps two of the other five, who answered in the affirmative, do have an adequate program for their communities. One of these five schools offered Agriculture, Home Economics, and Normal Training through cooperation with the public school, and the Catholic school taught the common academic subjects and commercial subjects. Another school felt that their curriculum was adequate since 50 per cent of their enrollment were candidates for the religious order. This school taught one year of Home Economics and commercial subjects. Hence only the boys, if any were enrolled, were in need of an addition. The other three did not make any provisions for the teaching of any Home Economics and not more than one semester of Agriculture.

The extra-curricular activities of the schools are well organized. The teachers should be complimented for their emphasis on music and the sodality. Twenty of the schools have glee clubs and five had bands. Eighteen have organized sodalities. Other activities sponsored by the schools were: dramatics by seventeen schools, athletics by eighteen, girl scouts by one, school paper by ten, boy scouts by three, mission activity by nine, column in the local paper by eight, girls' athletic association by one, and the Holy Name Society by six. It is too bad that only two schools sponsored a 4-H club and only one sponsored a Future Farmers of America club.

Most of the schools made good use of the community resources. All of the schools made their classroom theory more practical by visiting different places and showing how the theory actually worked out in practice. Visiting the county court was most popular of such activities for it was sponsored by nine schools. Other activities included: studies of local industries by eight schools, visits to farms, visits to industries of neighboring towns, visits to telegraph office, bank, railroads, theater to study the operation of the machines, post office, newspaper office, and telephone exchange.

Some of the schools reported literature which they felt was adapted to rural environment.* A negative answer was given by all the schools to the question, "Do you have any textbooks which you feel are adapted to rural environment?" A few thought that their teachers have made an effort to adapt their subject matter to the experiences of the rural youth, but that more could be done in this adaptation.

The assistant pastor of one parish worked with the boys each spring on a project outside the classroom. One spring they planted trees on the school ground and church lawn.

Only one school is really doing what might be considered as outstanding work, and that because of their cooperation with the public school. The program of this school will be described more completely in the next chapter since it represents one way of offering an adequate program. Each school has done something; most of them recognize the shortcomings of their curricula; and, therefore, the signs for the future are very hopeful.

SUMMARY

Many public school educators and Catholic school authorities complain that the rural high school fails to meet the needs of the rural youth; that the curriculum is too often strictly college preparatory. Some, especially the Catholic educators, claim that the rural high school has taught a false philosophy of life concerning labor and wealth. They claim that the schools give the impression that labor is degrading and wealth is the sole purpose of life. A survey of the rural Catholic schools of Nebraska revealed that these complaints are partially true. The rural Catholic high schools of Nebraska have departed

* Appendix A.

from the strictly college preparatory courses, for all of them offer commercial courses, but only a few make any provisions for vocational training for boys and girls who will remain on the farms. By failing to inculcate a love for rural life and teach the dignity of labor they have led many away from the farm, and also they have failed to give rural youth a knowledge of scientific Agriculture and Home Making. None of the schools have taken the greatest advantage of the rich educational experiences of rural youth since none of the schools have made sufficient effort to adapt their ordinary subject matter to rural environment. However, the teachers recognize the limitation of their present curricula and have good ideas as to what is needed. Most of the teachers would like to see Agriculture and Home Economics added to their program of studies. The interest and attitudes of the teachers indicate that there are bright prospects for the future.

OUR JUVENILE DELINQUENTS—A CHALLENGE TO PARENTS AND TEACHERS

Recent newspaper releases calling attention to the alarming increase in youthful offenders since Pearl Harbor and the vast wave of juvenile delinquency that has swept over Great Britain has brought home rather forcibly to the people of this country another of the many evils that beset a nation at war. This is a phenomenon that should merit the concern of all thoughtful Catholics because, in this country, the number of Catholic children involved in anti-social activities has, for many years, seemed conspicuously high. Some Catholics, resentful of criticism and disturbed by the implications in such reports, have tended to take refuge in various sociological theories to explain this condition. Of course there are many reasons why this is so, not the least important being the increasing evidence that the proportion of Catholic to non-Catholic children of juvenile court age is considerably higher than the proportion of Catholics to non-Catholics in the total population.

Significant as such explanations may be, we can take small comfort from the realization that Catholic children are no more anti-social than other children. The priceless heritage of our Faith should enable us, despite obstacles, to set an example for others. The time seems appropriate for all Catholic parents and educators to make a concerted effort to familiarize themselves with the fundamental nature of anti-social behavior. Many plans are now being advanced for the correction of this problem, but unless its dynamics are well understood they can only be makeshift expedients. In the following pages an attempt has been made to synthesize the most significant findings about a social conduct so that those who are in the closest relation to children may be better prepared to meet its challenge.

The scientific investigation of anti-social behavior is of relatively recent origin. The past sixty years have witnessed a rapid succession of theories purporting to explain the causes of crime. "Inherited criminal traits," "mental defect," "moral imbecility," "poor environmental conditions" were some of the more important reasons advanced. For the most part these theories have been abandoned. Within the past few decades the contributions of the various analytical schools of psychology

have opened the way to a more realistic conception of the human personality. They have rejected the idea that the personality is a product solely of man's acquired biological equipment or that he is a mere machine reacting blindly and inevitably to the forces of circumstance. They have emphasized the unity of the personality, maintaining that it is an unfolding entity which develops as a result of the interaction between heredity and environment. While it is true that many of their concepts are questionable from a scientific and philosophic viewpoint, they have provided us with an approach which, despite its defects, is helping us to further our understanding of human motivations.

"The delinquent," to quote the words of Dr. Alexandra Adler, "has developed a system of logic which does not take into consideration the rights of others." In this sense he is lacking in what psychology calls "social feeling" and what might be termed "love of neighbor" in theology. Social feeling is an acquired quality, and the task of helping young children to develop it should be considered an educational one conceiving education to embrace not only intellectual development but also the inculcation of sound moral values and wholesome emotional patterns.

The schools have come in for their share of criticism for failing to do more to prevent delinquency, and much of this criticism is justified. Many of our teachers and school administrators could be more aware of the needs of the individual child, the symptoms of social maladjustment and the techniques for dealing with such problems. But the child generally does not come under the influence of the school until the seeds of maladjustment have already been sown. The school is only one resource of the parents in the broad task of preparing the child to live in society. The most important part of a child's education is completed before he is even old enough to attend school. It is in the preschool years that the stage is being set upon which will be enacted the drama of the child's later life. A child's education begins the day of his birth, and by the time he is five or six the basic values which will influence his whole outlook on life will have been crystallized into a fairly definite pattern. It is with this set of values that he will face all future situations. They will form an integral part of his personality so that, as he grows older, it will become increasingly difficult to modify them. It becomes obvious, then, that the child should be equipped with a sound set

of values when he is still young and his character is in a malleable state. Modern psychology reaffirms what Catholic social philosophy has always maintained, namely, that the primary responsibility for the care and training of children rests with the parents. Although all community resources should be mobilized to assist them in this essential duty, it is the quality of the relationship between parent and child which is by far the most important single factor in determining how the child's character will develop.

If we wish to learn something about the growth of delinquent behavior, we must adopt the method of the physician who looks upon symptoms merely as guides to the underlying pathological conditions. The physician does not treat symptoms but causes. In a sense all behavior, good and bad, is symptomatic inasmuch as it is always the result of underlying motives. No matter what we do, we always have a reason for it, even though the latter may be neither logical or justifiable. We must go deeper than the acts themselves. We must try to discover the purpose of the acts—what they mean to the actors. Stealing, for example, may proceed from greed, envy, pride, a desire for attention, or even, in pathological cases, be associated with sex impulses.

Unfortunately when most lay people, parents and educators included, are confronted with the issue of juvenile delinquency they are concerned solely with the elimination of the specific type of offense, whether it be shop-lifting, vandalism or some other undesirable activity. By concentrating on the act itself they fail to get an appreciation of the underlying reasons for it. They fail to recognize that this sort of behavior can provide them with a clue to the personality of the child; that it is a reflection of his outlook on life and the problems that life presents to him. Too often parents are content to attribute such behavior to "bad companions," "failure to heed parental warnings and advice," or because the child is "lazy," "cruel," "vicious," "self-centered," "incorrigible," or some other superficial explanation which tends to absolve them but tells us little about the child.

Of course it is painful for parents to admit that they are in any way responsible for the anti-social behavior of their offspring. Some seem to be genuinely unaware of the very real part they have played in forming those attitudes in their

children which have gotten them into trouble. Others, however, seem to sense that such behavior is in some way a reflection upon themselves and consequently become protective of the child, offering all sorts of excuses for him. Despite too frequent lack of insight into the origins of their children's difficulties, most parents have very definite ideas as how to remedy the situation. The predominating methods seem to be by beatings, threats, nagging, ridicule and deprivations. It is futile, however, to try to correct such behavior by relying solely on punishment. True, fear of punishment may inhibit a child from repeating a given act, but if his fundamental attitudes remain the same he is soon likely to substitute some other act equally destructive, if not more so. Children, like adults, seek to justify whatever they do; punishment therefor only tends to confirm them in their feeling that they are misunderstood and that the world at large is hostile to them.

We have mentioned that the degree of the child's social feeling will be the index of his ability to lead a socially useful and morally sound life. How does this feeling develop? The infant child's earliest contacts with the external world are through its father and mother; they are its first teachers and the first representatives of the society into which he is born. Their feelings toward him and his reactions toward them will, in a large measure, determine how he will come to view the rest of society when he grows older. If these early experiences have been essentially happy, it will not be difficult for him to transfer these feelings to the rest of society and establish relationships with others on a friendly, cooperative basis. But if, on the other hand, these early experiences have been fundamentally unhappy, his contacts with others will be colored by these unpleasant memories and he will look upon such relationships as a potential source of danger against which he must guard himself.

The infant is concerned exclusively with his own immediate and elementary needs. At the same time, however, he is completely dependent upon others, especially his mother, for the satisfaction of these needs. It is the task of the mother, while ministering with patience, tolerance and understanding to the demands of the growing child, to wean him away from his infantile egocentric preoccupations, to cultivate his budding

altruistic sentiments and to encourage him to adopt a wider outlook on life which will embrace an awareness of his place in society and his obligations to God and his fellowmen.

The development of social feeling is not an intellectual process but is closely related to our emotional needs. It was St. Thomas Aquinas who, with shrewd psychological insight, recognized that the source of all emotion was self-love. This is a universal quality; it is present in the most unassuming self-sacrificing parent, the humblest saint as well as the most egotistical dictator. It is only natural that this is so. We are all creatures of God and have within us an immortal soul made in His image and likeness. It is to be expected, then, that the essential dignity and worth of the individual be apparent to himself. Self-love is neither good nor bad, but in its exaggerated form, pride, it becomes one of the world's greatest sources of evil.

Self-love is the primary motivating force in our lives; it is the conviction of our own intrinsic worth; it is that tendency which impels us to seek happiness, to strive to find some meaning to our existence, to struggle for a feeling of security, competence and personal significance. It is the Abbe Dimnet who said that our two aims in life were to be happy and to avoid dying ordinary. If we were always able to attain these objectives we would not experience those strong surges of feeling we call emotions. But since we are imperfect creatures we have, from the time of our birth, been subject to pain and discomfort; we have repeatedly been exposed to frustrations and deprivations and faced with situations which have impressed upon us our frailty, our lack of self-sufficiency, our dependence upon others.

As a result a feeling of inferiority is engendered. But this is incompatible with our love of self. None of us, no matter how young or old we may be, can tolerate a status of inferiority—a feeling of insecurity, uselessness, unimportance. We are impelled inevitably to remove the cause of such feelings or to compensate for them in one way or another. Our emotions, for the most part, are simply a reflection of our success or lack of success in this endeavor. A certain amount of this feeling of inferiority is quite natural; in fact, it is the basis for all progress; but when it becomes exaggerated we seem to lose all sense of proportion and involve ourselves in unrealistic and destructive efforts to rid ourselves of it.

Young children, precisely because of their weakness, helplessness and dependence upon adults, are particularly susceptible to acquiring such feelings of inferiority if they fail to receive the right kind of emotional response from those charged with their upbringing. Children need to be encouraged; they need to have tangible evidence that they are loved and appreciated for their own sake, that they have value in their own right, that they have abilities and have something to contribute to the well-being of others. They need to be assured of these things in order to feel secure and have the confidence to meet the problems of life in a socially acceptable way.

Social feeling does not imply the subordination of one's personal goals to those of society but is rather the identification of the two. It cannot be taught merely by precept and example. The child can acquire it only by being enabled to feel that he is an integral part of his family and of the community—and a worthwhile part at that. Courage is an essential component of social feeling, and parents can help their children to become courageous by enabling them to acquire the technical skills for living in our society and by making them aware that they are loved and that they "belong."

It has been said that infant behavior is the prototype of all criminality and delinquency. This similarity is strikingly noticeable in their mutual egocentricity, aggressive activity and lack of discipline and restraint. It is as if the anti-social person had failed to outgrow his infantile mode of response or else had reverted to it. The key position which parents and early life experiences play in this process can be more fully appreciated when we realize that the vast majority of delinquents, as revealed in their life histories, have been neglected, abused pampered or overprotected. Either extreme is dangerous. Because of such unwholesome early training, children are liable to develop marked inferiority feelings, a false estimate of society and a mistaken method of convincing the world of their own importance. Their need to assert themselves is great; their incentive to respect the rights of others is small. They are too engrossed in their personal problem to be able to devote a full measure of cooperation to the important task of living harmoniously with the rest of society.

Frequently the neglected child's view of society is biased. Not

having received from parents the love and affection which are his due, he does not expect any from anyone else; indeed, he may look with suspicion upon friendly overtures from others. Never having received any favors from society, he may feel that he owes it nothing. Having learned from bitter experience that no one else seems to be interested in his welfare, he is resolved to look out for what he conceives are his best interests—at all costs. Although he may not be consciously nursing a grudge against society, his attitude is one of indifference; he is out to get what he feels is his due; let others do likewise.

The pampered child has been taught to believe that his will is supreme. His parents, and oftentimes other relatives, have made themselves his slaves. He has but to make a wish known and no effort is spared in order to fulfill it. Nothing is expected of him in return; it is enough that it is he who has asked for it. When a child with such faulty training becomes old enough to leave the family circle, especially when he first goes to school, a rude shock awaits him. Neither his teachers nor his schoolmates have the time or inclination to cater to his whims. He is expected to take his place with the rest on an equal basis, and there are no doting relatives to come to his rescue. It is only natural that this sort of treatment should strike the child as rank injustice. He has never learned to cooperate. He has been trained to expect others always to give in to him. His attitude toward society has been built upon an unrealistic premise and he has been injured in what is, psychologically speaking, a vulnerable spot—his self-esteem. It is not easy for a spoiled child to revise his attitudes unaided. Generally he protests—demands what he has been taught to believe are his rights. This in turn is misunderstood by those whom he is trying to coerce into serving him and a vicious circle is created which continues to widen as a result of further misunderstandings until the child, believing that he has a grievance against the world, turns to anti-social conduct as a means of attaining his goal.

The over-protected child is also brought up in an unrealistic atmosphere. Although his parents may not pamper him in the sense mentioned above, they overwhelm him with endearments and caresses. They constantly try to anticipate his every thought and act, and anxiously try to shield him from all con-

ceivable dangers. Often they seek to relive their own lives through him. If, by chance, he escapes becoming a neurotic, he may well turn to delinquency in an effort to assert his own individuality and as a protest against this form of affectionate tyranny.

There are numerous situations out of which unwholesome emotional attitudes may develop which stimulate the feeling of inferiority and thwart the growth of social interest. It may be well for us to consider a few of the more significant ones—parents who are immature, selfishly absorbed in their own pleasures or ambitions and in other ways unprepared to assume the responsibilities of raising a family; parents overwhelmed by problems of poverty, disease, marital incompatibility and the like; parental handling which is ignorant, clumsy, tactless or inconsistent; parents who are alcoholic or who present other evidences of mental instability or deterioration, conflicts arising out of the efforts of parents to force children to live up to unrealistic ideals or to impose old-world patterns of culture and discipline upon children growing up in a totally different environment.

There will be those who will seek to minimize the effect of the parent-child relationship as a contributing factor in anti-social conduct by calling attention to the fact that children in the same family turn out quite differently, some becoming delinquent, others leading exemplary lives. In refutation of such an objection it might be pointed out that, due to differences in environmental and hereditary conditions, children in the same family find themselves in strikingly dissimilar situations. The position of a child in the family constellation plays an important part. For example, an only child "dethroned" by the arrival of a baby brother or sister may feel that he is no longer wanted when he observes the care which necessarily must be lavished upon the new arrival. Children have been known to acquire similar feelings of rejection where another child in the family is in delicate health and is a particular object of solicitude. Many parents, moreover, although they may love all their children and strive to be impartial, have a tendency to favor certain of their offspring. No matter how subtly such favoritism is expressed, the less favored child soon becomes aware of it. A child may consider himself unfavorably placed if a brother

or sister is unusually gifted, while physical handicaps or disfigurements are a common source of powerful inferiority feelings. Children who are dull mentally tend nevertheless to be keenly aware of their intellectual limitations. Their inability to participate successfully in the normal activities of their age group is a significant factor in inducing them to strive for a sense of achievement through anti-social conduct. The often unconscious parental rejection of such afflicted children does much to aggravate the condition. A final point must be stressed and it is this: that the change in environmental factors, such as the economic conditions, health, etc., have a vastly different meaning to the children of different ages. For example, if a family were to be suddenly reduced to a condition of poverty, such a change would generally be felt much more keenly by an adolescent than by a child of three or four.

It is appropriate at this time to consider, briefly, the question of parental example. Of course its influence is enormous, but we must not jump to the conclusion that children necessarily follow it; indeed they may be driven to do precisely the opposite. It depends upon the emotional significance which the child attaches to his parents' actions. For instance, a father and mother may set very high standards of honesty, temperance, purity and observance of religious obligations, but if these practices are coupled with a cold, cheerless, repressive atmosphere in the home; if, through certain deficiencies in their own personalities, the parents are unable to express tolerance, warmth and affection for their children, and try to instil virtuous conduct through fear rather than love, they will be sowing the seeds of anxiety and revolt in the family. Children need to be taught a wholesome respect for legitimate authority; yet in their first contacts with it—that is, with the authority of their parents—they may learn to hate it. If the discipline in the home is harsh and uncompromising, if severe punishments are meted out for minor transgressions, if there is a continual struggle on the parents' part to dominate all aspects of the child's life, the latter may become extremely antagonistic not only to his parents but to all forms of authority and its representatives whether they are teachers, clergy, police or government itself. Thus are "cop-haters" and anarchists made.

Since we have been treating of the problem of delinquency

from a social and psychological viewpoint rather than from that of morals, we have not stressed the question of individual responsibility. If we are sincerely interested in reducing the incidence of juvenile delinquency, we should want to help all delinquents whether or not they have been fully aware of the nature of their acts. In this connection, however, it might be well to bear in mind that there is considerable variation in degrees of culpability. As the celebrated Jesuit psychologist Father Lindworsky puts it, "Fear is the emotion that most often clouds consciousness, diminishes guilt." And it is the element of fear in various disguises which is at the root of much juvenile delinquency.

There are some people who maintain that lack of religious training is the real cause of delinquency, but juvenile court and social agency records provide ample proof that enrollment in parochial school and attendance at Mass and catechism class are not necessarily guarantees against a social conduct. Religion is unquestionably one of the chief aids in promoting sound patterns of behavior not only because it provides the only rational basis for morality but also because of its Sacramental nature. To be effective, however, religious training is dependent upon more than skillful pedagogical techniques. The young child begins religious instruction at an age when his intellectual faculties are still in a formative stage; nevertheless he already has definite ways of viewing things, definite attitudes towards his obligations to his neighbor and himself, which have been acquired, in a large measure, as a result of his associations with his parents and others charged with his upbringing. His acceptance or rejection of religious truths depends at this early age, to a great extent, upon the emotional value he attaches to them. If he is able to associate right standards of conduct with people who have been kind to him, he will be predisposed to adopt their viewpoint. If religion and morality are identified with adults who have treated him harshly, without affection or understanding, he will be inclined to be prejudiced against their beliefs. If parents are indifferent or hostile to religion, or if their religion takes bizarre and exaggerated forms, their children will not be in a position to derive full benefit from the brief hours of formal instruction and church attendance. The foundation of the religious life is laid in the home and depends to a great degree upon the willingness and ability of

the parents to train their children in this supremely important aspect of living.

We cannot expect a child to acquire any great respect for society when all of the strongest influences in his life are working against it. It must be difficult for a young person to develop an appreciation of modesty and sexual morality when he and his family are obliged to share three or four crowded rooms with perhaps two or even three other families, so that even the most elementary kind of privacy is unobtainable. Recognition of property rights must have an academic flavor to a youngster who has never had any real possessions of his own save perhaps the ragged clothes on his back. Resentment against society is not necessarily an unnatural reaction in a child who observes the filth and squalor in which he must live, the inadequate diet, clothing and shelter which he must endure, and compares his lot with that of those who are materially better off. By the same token, a child from a slum area when charged with delinquency is not necessarily to be considered a maladjusted child. Indeed he may be very well adjusted—but to the code of his immediate neighborhood which may be in conflict with the mores of the larger community.

Where wholesome interests and opportunities for constructive recreation are at a minimum, young people will be susceptible to the appeal of less desirable pastimes. Youthful exuberance, for which a rapidly changing community has been unable to provide adequate outlets, frequently results in hitching, playing, in railroad yards or abandoned buildings, junking, gambling, even vandalism and immorality. Under such circumstances juvenile delinquency takes on the characteristic of a community as well as an individual problem.

Although most delinquent children have a history of neglect or pampering, it does not follow that all children with such a background become anti-social. Many are fortunate enough to draw strength from other sources to counteract such pernicious influences; others never find themselves in situations which anti-social conduct suggests itself as a solution to their problem. This may in part account for the disproportion between the poor and the rich in conflict with the law. There are also some children who are faced with the same problems as the delinquent but, for one reason or another, are unable to externalize their difficulties in such an aggressive way. They keep their

problems to themselves and may pass through an uneventful childhood, perhaps being considered "peculiar" but often looked upon as "model" children until at adolescence or later their inner conflicts become overpowering and they develop a neurosis or psychosis.

Within the confines of this article it has been possible to suggest only in merest outline what psychology has revealed about the complexity and subtlety of the factors underlying anti-social conduct. If this discipline has not been able to lay claim to a very high degree of success in correcting the behavior of children with well-established patterns of delinquency, it has at least been able to show how such patterns have developed and to recommend methods whereby they may be averted.

In the area of delinquency prevention the role of the parents is unique, and all the efforts of educators, social workers, psychologists and religious in the field of child training are poor substitutes for a wholesome family life. It behooves parents, therefore, to give as much thought to the proper development of their child's personality as they do to his physical constitution. They should keep ever present in their minds the fact that delinquency or, more properly speaking, the "delinquent attitude" is never the result of immediate external causes but is, rather, an outgrowth of the child's personal interpretation of his total life experiences. The young person who suddenly embarks upon a career of delinquency has not undergone any metamorphosis of character; his behavior is a logical development of his attitude toward society. The presence or absence of external precipitating factors merely determines at what point in time his lack of "social feelings" will be manifested.

Another thing parents can learn from child psychology is that children must not be taken for granted. Parenthood does not necessarily bring with it the ability to plumb the depth of a child's mind, to gauge the sensitivity of his reactions, to penetrate his ofttime studied mask of indifference or the many other disguises which children, wittingly or unwittingly, adopt to protect their feelings from exploitation. A hard, flippant exterior may be merely a protective covering to shield a sensitive child from further rebuffs; a superficial appearance of conformity and respect may screen a sullen, long smouldering resentment for wrongs, real or fancied.

Strictly speaking, then, the wave of juvenile delinquency

which has swept over England and which is being observed in this country has not been caused by the war; rather it is that wartime conditions have provided a fertile field in which latent social tendencies can manifest themselves. Modern warfare brings the battle front into every home, endangering its stability and weakening family ties. In many instances both parents are away from home engaged in military service, civil defense or factory work; there is an atmosphere of constant excitement in which emotions are keyed to the breaking point; the long periods of tension demand some sort of release; there is the blackout; there are the long hours in crowded, unsupervised air-raid shelters; there are families who have had their homes and all their possessions destroyed; there are the devastated areas with their many opportunities for plunder. These and countless other factors put children to a test far more severe than the worst peacetime conditions. It is not surprising that many children, especially those whose earlier parental training has been faulty or whose family relationships have been defective, will succumb to the many temptations put before them.

In order to assuage the apprehension of those who might be unduly disturbed by the tone of this article it is essential to point out that psychology, despite its contribution to the techniques of understanding and training of children, has not revealed anything strikingly new about the equipment necessary for successful parenthood. In fact it has affirmed the old truth that the essentials are good moral character, a reasonable degree of intelligence, emotional stability and a real love for the child. The thoughtful parent would do well to acquaint himself with some of the literature pertaining to child care, but it is important to stress that what is paramount is not so much what parents know about children but the degree to which parents understand themselves, their own attitudes and emotions.

It is pertinent to cite the very timely remarks of the Holy Father in a recent address to newly married couples. In this homily the Holy Father showed himself to be in complete accord with many of the basic concepts of child psychology and mental hygiene. He advised his listeners not to abuse their gifts of command and to soften authority with tenderness, retaining at all times the command of one's self. "If the punishment you mete out," he said, "proceeds from the impulse of the moment, from blind or thoughtless feelings, you will generally show your-

self to be arbitrary, incoherent and, perhaps, even unjust and inopportune. If at any moment you do not feel master of yourself, put the punishment off to a later or better hour." The Pope also warned against doing anything that would lessen one's authority toward children, such as nagging. He urged that husband and wife show no difference in their treatment of the children, as the latter would soon learn to play one against the other. As a final declaration he said that authority should begin from babyhood but that it should be "authority born of love."

In the preceding paragraphs emphasis has been placed upon the importance of the parent-child relationship in the development of wholesome moral and social patterns, but it is precisely because of the importance of this relationship that the role of the teacher takes on such significance. Practically all the children attend school, and usually it is the child's first real social contact outside the family—the first real test of his social feeling and ability to cooperate. To the maladjusted child—that is, the child who finds personal relationships difficult because of his feelings of inferiority and insecurity—the school experience can be a very threatening one with far-reaching effects. It opens up to him a whole new area in which he can meet further discouragement and defeat. Such a child is in need of special consideration and quite different treatment than the more stable youngster who finds it easy to establish friendly contacts with others. The teacher, especially the teacher in the lower grades, is in an unusually strategic position to detect and aid those children who have been insufficiently prepared to meet the challenge of social cooperation. The teacher with a mental hygiene orientation will not look upon the aggressive or withdrawal child as just another trial she must bear; rather they will be a stimulus for her to seek out those facts which are motivating the child to adopt this behavior. Psychological insight will enable her to see in proper perspective such common symptoms as bullying, temper tantrums, timidity, daydreaming, lying, pilfering, obscenity and truancy and the like as the desperate and mistaken efforts of confused and frightened children to overcome or avoid problems which they feel incapable of solving. She will not be deceived or irritated by the surface behavior, nor will she be discouraged by the apparent lack of

success in many cases. If she can help but a few of these unhappy young people, that will be ample recompense.

The busy teacher may complain that she has neither the time nor training to undertake such a task, and admittedly at the present time it is difficult. Nevertheless normal schools and universities are offering a wide variety of courses in mental hygiene and child psychology, many of which are available for alertness credits. Certainly such courses are just as necessary for successful teaching as those in the technical aspects of pedagogy. The slow but sure shift from "curriculum centered" to "child centered" schools seems to indicate that inevitably the schools will play a much more significant part in the readjustment of problem children. Much of this work, of course, will be done in special departments such as bureaus of child guidance, but the classroom teacher will remain as the key figure. The logic of this should be obvious; of all the adults outside the immediate family she undoubtedly exerts the greatest influence on the child; moreover, her interpretation of the child's needs will be more readily acceptable to the parents than almost any other.

It is a principle of Catholic educational philosophy that the school should be concerned not only with the intellectual development of the child but his moral, emotional and physical well-being as well. Let us not fail the child who is so much in need of our help because of his failure to have satisfactory family relationships.

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VOCATIONAL GUIDANCE AND THE ALUMNI

A newly appointed guidance counsellor in one of our Catholic high schools was looking about to find the best way of introducing her program, when she was called upon by the harassed president of the Alumni Association. The Alumni Association needed revivifying, and the guidance counsellor needed information, so they combined their interests and efforts and produced a plan, as follows:

1. Send out a questionnaire to the alumni, with a letter, to get the desired information.
2. Tabulate results of the questionnaire in such a way as to form material for talks to be given by representative members at the proposed alumni meeting.
3. Have a speaker well versed in vocational guidance to vitalize the subject for the members of the Association, who would not know its meaning or value.

Since the attendance at the alumni meetings had been falling off, it was felt that an interesting letter and questionnaire would arouse the curiosity of the members as well as move them to come to the meeting. It was hoped that choosing speakers from among the members would make them feel that they themselves were doing the school a service.

One month before the proposed meeting, the following questionnaire and letter were sent out. This gave three weeks for the responses and one week for tabulation of data and planning of the talks:

Fellow Alumni Members:

WHAT PRICE JOBS!

Education

Experience

Personality

DO YOU FIT YOUR JOB?

Try-out experience vs. vocational tests

DO YOU LIKE YOUR JOB?

Vocational interests vs. hobbies

WHAT PRICE PROMOTION?

More knowledge—skills—interest

Come to the Alumni Breakfast to find the answers

St. Rose of Lima Church—10:30 Mass

Followed by Breakfast in School Hall

November 30, 1941.

**WE THINK WE CAN HELP YOU
AND
WE KNOW YOU CAN HELP US!**

Your younger brothers and sisters in the High School are looking to us now, to help them in solving these problems.

In connection with this, the Alumni are arranging an unusual plan, among their own members, and a very exceptional speaker from Catholic University of America.

To fit into our scheme, we need from you the data included on the in-closed questionnaire. Would you be so kind as to fill it out *now*, place it in the enclosed envelope, seal it, and give it to a younger brother, sister, niece or neighbor to mail at once. We would so much appreciate prompt action.

Looking forward to seeing you at the Communion Breakfast, I remain,
Sincerely yours,

(Signed) President.

ALUMNI QUESTIONNAIRE

In four sections: I—Employed men and women; II—Homemakers; III—College or University Students; IV—All Alumni. Please fill out the sections that apply to you. (Do not sign your name if you do not wish to do so.)

NAME..... ADDRESS.....

DATE OF LEAVING HIGH SCHOOL..... DID YOU GRADUATE? Yes.... No....

I—EMPLOYED MEN AND WOMEN:

1. After you started to look for your first job, how long was it before you were employed?.....Years,Mos.,Days.
2. If there was a delay in getting your first job, do you think it was due to lack of further (Underline or write correct answer) EDUCATION? EXPERIENCE? AGE? OTHER.....
3. Write your experiences below:

Type of Work	How Long Employed	Requirements of Work	Did You Enjoy this Type of Work
a			
b			
c			
d			
e			
f			

4. What High School courses have helped you most?
5. What knowledge or skills have you felt you needed that the High School might have given you?

6. Do you think you would have a better job today if you had begun early in High School to think and prepare for your future vocation?
Yes No

II—HOME MAKERS:

1. What High School courses have helped you most?
.....
2. What knowledge or skills have you felt you needed that the High School might have given you?
.....

III—COLLEGE AND UNIVERSITY STUDENTS:

1. What High School courses have been very useful to you in your advanced education?
.....
2. What High School courses would have been helpful to you if they had been improved, extended, or added to your High School studies?
.....

IV—ALL ALUMNI:

1. At the present time, would you be interested in finding out your own aptitudes for the purpose of finding a position more to your taste or with greater possibilities of advancement? Yes No
2. Are you doing anything at the present time, to advance yourself in your work? Yes No
In what way?
3. Have you any suggestions for the improvement of our curriculum?
.....

* * * * *

Warnings that responses to Alumni questionnaires are usually poor, and would be even poorer in our case, were numerous. Therefore, a return of one hundred questionnaires within three weeks, out of the three hundred sent, was considered very good. However, the final tabulation given below was not made until later, when the number of returned questionnaires had reached one hundred sixty, approximately 50 per cent of the total number to whom questionnaires were sent:

TYPES OF JOBS HELD BY OUR ALUMNI

<i>Type of Job</i>	<i>Number</i>	<i>Per Cent</i>
Secretarial and clerical.....	68	44
Factory and mechanical.....	37	24
Higher Education	24	15
Home Makers	10	6
Salesmen	4	3
Maid and nurse.....	3	2
News Composer	2	1
Miscellaneous	7	5
TOTAL EMPLOYED	155	100

Miscellaneous includes one each in the fields of chauffeur, beautician, letter carrier, telephone operator, press photographer, funeral director, and lawyer. Five Alumni reported being out of work.

Comparing these responses with other alumni surveys, it could be seen that the professions, the home makers, and those who had not been successful, were conspicuously absent.

Since the first class covered by the survey was graduated in 1930, the jobs they reported had been held for from several months to twelve years. The time necessary to procure employment was distributed as follows:

Job waiting at graduation.....	17	10.5%
1 to 30 days.....	32	20.0%
1 to 11 months.....	56	35.0%
1 to 2 years.....	8	5.0%
TOTAL REPORTING	113	70.5%

The remainder of the alumni reporting are attending colleges, are out of work, or are married and have never worked. The reasons given for the delay in procuring employment were, in the majority of cases, age, and in a few cases, experience.

The requirements of jobs held by the alumni were not clearly stated, which seemed to indicate that our alumni did not know exactly what was expected of them or were not interested in reporting the requirements. This did, however, accentuate the call made elsewhere in the responses for shop work and preparation for trades.

Do our alumni have jobs which they like? They do. If the responses in the previous question showed a lack of knowledge of requirements and objectives of their jobs, there must be, at least, great interest in their work, for the alumni like their jobs. One hundred and eleven, or 70 per cent of the group, reported liking their jobs. Three others seemed uncertain, and only seven reported that they did not like their jobs. Correlating this information with the various jobs held by any one person, it would appear that our alumni took a number of try-out jobs, eventually finding one to their liking. In the seven cases where jobs were not liked, it is evident that they had not reached a level for which they had been trained in school.

The subjects in our curriculum which have helped our alumni most seem to have been commercial subjects and English, since

32 per cent of the job holders and home makers reported these subjects as helpful to them in their work. About half the college students reported English and mathematics as helpful. About 8 per cent reported the religion classes as helpful and 10 per cent reported science and Latin helpful. Chemistry, history, languages, and health were each mentioned by about 5 per cent of the group. Seven of the total group reported all subjects as helpful, and five reported none as helpful. These data have been found valuable in convincing the present student body that high school experiences may be very helpful, and that the present like or dislike for a subject is not a very good indication of its future usefulness to them.

The answers to the question, "For what knowledge and skills have you felt a need?" were very scattered, over a number of fields. The business men and women wanted more practical use of machines and business applications. The manual type of student wanted shop work. The nurses and home makers would have appreciated courses in Home Economics. College students needed more extensive work in Languages, Mathematics and the Sciences. A thorough study of individual questionnaires and the school records showed weak places in teaching and in the curricula of the past. Many of these have been adjusted or are in the course of adjustment.

The request for suggestions for the improvement of the school, besides repeating a desire for the subjects mentioned above, also added a number of interesting ideas. Eight alumni requested vocational guidance programs. Two alumni suggested a course in business and social etiquette, staged programs, individual rosters, aviation and radio. Three alumni suggested freedom to express their views in the classroom. These suggestions should not be looked upon as single, isolated requests of the individuals, but rather as the voicing of needs felt by groups, of which these few had the insight to realize, analyze and express.

Do our graduates think they would have better jobs had they thought about their vocations sooner? Forty per cent thought "yes," and 39 per cent thought "no." In studying the responses of those who said "no" it was seen that they are the alumni who had very good jobs, or those who actually did make a vocational choice early in their school life. Sixty-three per cent of the group are making an effort to advance themselves; thirty are

taking courses in night schools, from employers or by correspondence, and the rest indicate that they are reading and studying in the field of their respective businesses. There seems a definite feeling of pride in making efforts to advance, and 38 per cent of the group wanted some sort of accurate analysis of their aptitudes.

The program of the annual alumni meeting was planned by custom as a Communion breakfast to which a guest speaker was invited, as follows:

1. Mass and Holy Communion.
2. Breakfast.
3. My High School and My Job . . . by a Graduate.
4. First Chapter in the Occupational Opportunities of
... by a Graduate.
5. Personality Pointers for Catholic Leaders . . . by a Graduate.
6. The Meaning of Vocational Guidance and Demonstration of Aptitude Tests . . . by the guest speaker.
7. Plea for a Psychometric Laboratory . . . by the President.

The first talk summarized from the questionnaires what the alumni felt they had gained for their life work from their high school training, as well as what they needed but felt they had not gotten. Here were indicated the efforts the high school is making to supply these deficiencies and increase service to the present students.

The second talk pointed out the main fields in which students, who have graduated, are working, and their special successes. It also discussed from the data received the questions, "Do you fit your job?" and "What Price Promotion?"

Since in the previous talk it was pointed out that not so much lack of efficiency as lack of good character or personality was the cause of failure, the third talk brought out the need for strong personality pointers.

The group of people who left the scene of our alumni breakfast, both faculty members and graduates, even the parents and high school pupils who served, were a quiet and thoughtful group. For many days, remarks were made, showing that people still were thinking. Faculty members had gotten an insight into the real meaning of vocational guidance and the responsibility of every teacher to deal with the individual.

Little by little this spirit showed itself in the handling of class situations.

One lasting value of the project was the information given to the vocational guidance counsellor for use in the school. Classes in the study of occupations and of vocational guidance are not yet in the form of a course in our school, but are given from time to time as the schedule permits to orientate pupils along this line and attract them to seek information offered individually. In these classes, the teacher needs but make a reference to the alumni questionnaire and the eyes and ears of the pupils are alert. This is information that is real—from their own town, their own friends and relatives, and with possible openings for them. Many of the seniors wanted to know whether they would receive similar forms after they graduated. One of the aims of vocational guidance is to keep in touch with those who leave school. If our present students have been motivated to give us helpful information after they have had some experience, one more good has been accomplished by our project. In general, vocational guidance, by this one activity has been planted in our school. There remains a great task of increasing its influence and of improving facilities.

SISTER MARY ANITA VOLLMEYER,
EUGENIE ANDRUSS LEONARD.

A CLASSROOM DRIVE FOR DECENT LITERATURE

One of the chief boasts of our nation's schools is that they have raised a generation that can read, but it is sad to see what uses our pupils often make of this precious skill, especially during their leisure hours. How much of their time is spent reading trash? How much is wasted on comic books in the grammar grades? How much on sensational love stories or cheap detective thrillers in the high schools?

All too often the material pupils read is not only shoddy and vulgar, but even openly pornographic. There is scarcely a teacher, either in the grades or in high school, who has not found at some time or another that some of her pupils were reading bad magazines, even smuggling them into school.

Because of the great number of magazines published and the facilities for their wide distribution, this problem has become acute. This article proposes to find some answers to the following questions: Why do the pupils read this trash? Where do they get it? What can be done through the medium of classroom instruction and activity to elevate the tastes of the students in their leisure-time reading?

WHY DO PUPILS READ BAD OR TRASHY MAGAZINES?

In order to place this problem in its proper perspective, we must recognize that magazines are here to stay. They are as much a part of modern life as newspapers or radio. In the case of the magazines dealing with "romance," many students read them because they are escape literature. The pupil who comes from a commonplace, crowded home finds in the fantastic world of fiction the glamour that cannot be found in his ordinary environment. Or perhaps he finds that he cannot make friends and influence people as he would like. In this case he finds an outlet for his ego by identifying himself with one of these story-book heroes. In the case of younger boys, this hero may be Superman or one of the other demi-gods who, single-handed, conquer whole enemy armies. In the upper grades and in high school many girls who are just reaching or achieving the "boy-crazy" stage of adolescence identify themselves in their day-dreaming with the heroine of some sensational love story.

Such reading can be especially harmful because it presents

very frequently a horribly distorted view of life. Many of these stories paint characters in unusual and sensational situations; they imply that one is not responsible for one's acts, and paint sin and the sinner in a glamorous or sentimental light. The world of values is simply, and one might almost say deliberately, turned upside down, not only from the standpoint of Catholic morality but even from the standpoint of the natural law. One can readily understand the havoc that can be wrought upon the adolescent's ideals and moral life, for it is impossible to play with pitch and not become defiled.

The so-called "picture" magazines are another source of escape from the unpleasant realities of everyday life, as well as all too often a source of erotic pleasure. It is begging the question to say that young people do not feel any attraction towards pictures that border on the indecent. "They are too inexperienced to know what it is all about," we often hear "broad-minded" people say.

Unfortunately, this is not true. A youngster may not be able to analyze what he feels, nor express it, nor even recognize it very clearly for what it is, but the bad seed once planted usually manages to grow and develop in his mind. I was amazed to have an 11-year-old boy tell me one day, when we were talking about his reading tastes and hobbies, that I would be surprised if I knew what a "swell collection of women's pictures" he had at home. He was not alone in his tastes, for many of his friends, I found, had the same sort of collections.

Many of the magazines that specialize in obscene or off-color photographs can be bought for 10 or 15 cents on the newsstands and are frequently displayed next to the comic books. How easy it becomes to graduate from the comics to more adult obscenity!

Many a teacher spends half her life trying to whip up student interest in good books. But *cui bono*, when many of the pupils seem to think it is easier to read a magazine than a book! The magazine's short story is geared to our hurrying world where we have scarcely any time to do anything with the amount of leisure we should properly take.

Moreover, magazines are cheap—twenty-five cents is about the highest, while the "comics" are usually ten cents. Books, even good books, have a difficult time meeting such competition. And so the pupils' dimes and quarters go for the magazines with

the most colorful and alluring covers which promise something new, sensational, and intriguing on the inside.

WHERE DO THE PUPILS GET THIS TRASH?

Most of it comes from the newsstands, of course. Some of it comes by way of barter or exchange. This is a common way of circulating comic books.

The American Association of University Women, working with the schools in Gary, Indiana, made a survey last winter of 696 grade school pupils. In one week it was found that these pupils had read 915 books. But they had read a total of 2,370 comic magazines which amounts to about 34 comics per pupil; 35 per cent of the pupils had read only comics.¹

Moreover, nearly every city and town has at least one second-hand magazine store. These places generally handle any back-number magazines from *Fortune* to the humblest comic book. They frequently sell also many back-number pornographic magazines.

The reason for pointing out this fact is that frequently a city's newsstands will be relatively free from objectionable material and yet a supply of it seems always to be available. The answer, of course, is the second-hand store. It should be remembered, too, that these stores do not necessarily depend upon the local market for their stock. Second-hand magazines can be purchased in lots from wholesalers dealing almost exclusively in back-number issues. So, even if the candy store across the street from the school is fairly careful about the magazines it sells, a great deal of harmful material can seep into a neighborhood from the second-hand store downtown.

WHAT CAN BE DONE ABOUT THIS PROBLEM?

Magazines are like people; some are good, some are bad. But like people, it is often the bad ones that make the most stir in the world. One way of starting to combat the problems which have just been discussed is for the principal, classroom teachers, and the librarians to find out precisely what type of magazines the pupils are reading. This can be accomplished by means of a survey of the magazines which appear in the stu-

¹ Margaret Frakes, "Comics are no Longer Comic." *The Christian Century*, November 4, 1942, pp. 1349-1351.

dents' homes. The students of the third and fourth year high school classes could form committees which would pass out questionnaires to the pupils of the high school, as well as to pupils in the upper grammar grades. These pupils then would be asked to take the questionnaires home and fill them out. The questionnaire requests the following data: How many magazines are subscribed to and what are their names? What magazines are bought by the members of the family from newsstands, stationery stores, drug stores, etc.?

On the return of the questionnaires, student statisticians on the upper high school levels can tabulate the answers, classifying the magazines read under the following heads: Pictorial, Detective, Adventure, Technical, Literary, Movie, Love Story, Women's and Home. A similar project could be worked out, limiting the survey simply to the reading habits of the members of the class. In this way the teacher will get an idea of the reading habits of her pupils in order to start a drive for good reading. In such a drive the stress should be placed upon encouraging the students to read magazines of the better type, rather than on condemning or embarrassing anyone who is known to be reading magazines of the more shoddy or sensational sort.

If a classroom survey such as this is made every month or two and the tabulated data publicized in the classroom, the teacher can set as a goal the raising of, say, the literary type of magazine to a higher point on the list than, perhaps, the movie or the pictorial magazine.

In order to encourage the reading of less frivolous and sensational material, a means should be provided for procuring good magazines for the class. In schools which have a well-stocked library this problem of course is not so acute. But every classroom would benefit by having a readers' club, the members of which would contribute a stipulated sum each month as dues. By a vote, magazines could be purchased which would reflect the tastes and hobbies of the members of the club. It would be the business of the teacher-moderator, of course, to guide and counsel in the matter of the selection of these magazines. Between the times of meetings a student interested in aviation, for example, could make an abstract of some of the more interesting articles on that subject which appear in one of the magazines

purchased. A student with musical tastes could abstract some of the articles on music, etc. Then at each meeting of the club these abstracts could be read and discussed. In this way a veritable readers' digest of acceptable material could be planned.

Another project for stimulating interest in good magazines was recently worked out in the Wells High School in Chicago, Illinois.² Briefly the plan is as follows: A survey was made of the reading materials sold in the community. The survey committee consisted of students of the upper high school classes. After sections of the community were assigned to the various members, they made spot maps showing the libraries, newsstands, and other stores selling books and magazines. Each of these places was visited by committee members. Questionnaires requested the following information: (1) Name and location of the place of business; (2) types of magazines sold; (3) number of different types carried; (4) approximate number of magazines sold each month; (5) relative amounts sold to adults and children; (6) most popular magazines revealed by sales. The results of this survey were then tabulated and posted. The advantages of such a plan are that it offers the teacher not only a talking point for a drive on clean literature, but it also shows where potential danger spots are among the newsstands in the community; that is, those that sell bad magazines.

In no sense should the teacher try to establish a boycott of these stores. She should get in touch, through the pastor, with the Diocesan Organization for Decent Literature. The pastor can obtain information from the Diocesan Director about how to proceed in obtaining the cooperation of the Diocesan Organization in order to clean up these danger spots.

If there is at present no Diocesan Organization for Decent Literature, information as to the establishment of such an organization may be obtained from the Most Rev. John F. Noll, D.D., Bishop of Fort Wayne, and Episcopal Chairman of the National Office for Decent Literature at 1415 West Washington Boulevard, Fort Wayne, Indiana.

A guide to the teacher in determining what magazines are objectionable is *The Acolyte*, a magazine published each month by *Our Sunday Visitor*, Huntington, Indiana. Several pages of

² Geraldine E. White, "Surveying Reading in a High School Community." *The English Journal*, November, 1942, pp. 669-672.

each issue contain news of the National Organization for Decent Literature, outlining the progress being made in cleaning up the magazines and other pertinent news of the movement. It also contains the list of magazines disapproved by NODL.

This list, of course, is for the guidance of the directors and workers of Diocesan Organizations for Decent Literature, newsdealers, and teachers. It should not be placed in the hands of the students.

It has been found that it is not sufficient merely to ask students to avoid reading shoddy literature. They must be guided into further wholesome, positive activities. Many of these activities can be linked up also with the campaign for good reading. For example, a student who has been known to be reading objectionable magazines may often, at the same time, have a hobby of building model airplanes. If he is encouraged to purchase one of the many good magazines on model building and, further, to use it in building models for the use of trainees in the armed forces, he will not only have spent his money for a good magazine but will have developed an interest which will keep him out of trouble.

In order to consolidate the work of the classroom drive for decent literature, it may be found helpful to have a students' committee prepare a form letter to be sent to the parents of all pupils from the intermediate classes through high school. Each student in the English classes could be asked to write a tentative form letter such as he would like to see go to his parents. On the basis of the ideas thus submitted by the class, a committee composed of upper grade high school students could draft a final version. Each student could be assessed two cents to cover postage for sending this letter to the various families.

The general tenor of the letter would point out to the parents the dangers latent in the cheap and shoddy literature displayed on the newsstands. It would further ask that the parents take an active interest in checking up on the leisure-time reading of their children with a view toward eradicating bad magazines from the home.

The pastors of the local churches would probably be willing to follow up this form letter by a pulpit talk outlining the dangers of bad reading and asking further cooperation on the home front.

The suggestions given above will, it is hoped, help the teacher effectively to cope with the "bad magazine problem" through classroom activities. It is an exceedingly important problem, especially in wartime when the morals as well as the morale of our nation are being assaulted by the unsettled times in which we live.

The teacher, therefore, in building good reading tastes in the classroom, is doing her bit not only in strengthening her pupils for the war effort but also in building the citizens upon whom America must depend in the future.

There is scarcely anything that so subtly weakens the moral fiber of an individual as the reading of bad literature. God grant that for His sake and the sake of our country we may be able to stamp it out.

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SAINT AUGUSTINE ON WAR AND PEACE*

News dispatches from the North African front of the present global warfare feature, in certain instances, the name of a town dear to the hearts of all admirers and followers of Saint Augustine. This town is Bone in Algeria, the modern site of the ancient city of Hippo, where the holy Bishop ruled over his flock during the thirty-four years (396-430) immediately prior to his death. Even as the saintly Doctor lay on his death-bed, the Vandal hordes from the North were storming the portals of his episcopal city. And the remarkable similarity between the warlike conditions that prevailed then and those that obtain today in the same theater of battle make it particularly appropriate to recall to mind Saint Augustine's doctrine on war and peace.

Across the blue Mediterranean to the northeast from Bone lies Rome, the center of the ancient Roman Empire. On Capitoline Hill in the Eternal City stands a cage containing two wolves, a memorial to the original wolf that, as legend has it, suckled Romulus, the founder of the City of the Seven Hills.

According to the traditional legend, Romulus and Remus, twin offspring of the vestal Sylvia(1), had for their father Mars, the god of war. Their mother, ashamed of them, threw the infants into the Tiber to drown, but the yellow waters cast them up on shore where a wolf found and suckled them. These sons of war grew to manhood and vied with each other in the founding of an empire. And just as Cain, overcome with envy at the good graces of Abel, slew his brother(2), so did Romulus, ambitious of power, take the life of his twin. The first walls of the ancient metropolis dripped with the blood of the brother of her founder(3); the Holy Roman Empire had its inception in fratricide.

Saint Augustine inveighs very vehemently against almost all the wars of pagan Rome because they were unjust both in their origin and in their effects. The Master of the Paradox does not, however, condemn war in general; indeed, he defends the great wars of the chosen people of God in the Old Testament. Here again in this matter as in so many others, the illustrious Bishop of Hippo epitomizes the teaching of his worthy predeces-

* Paper read at Augustinian Educational Conference, Augustinian House of Studies, Washington, D. C., December 29th, 1942 by Rev. Fr. Lect. John P. Maher, O.S.A., Ph.D.

sors and molds the doctrine of those who succeed him. The noble Tagastan, in many of his works(4), sets down both a philosophy and a rule of conduct of war(5).

The Holy Doctor draws his philosophy of war almost entirely from the Old Testament and connects it intimately with the concept of Divine Providence. History, if she teaches any lesson, records the incontestable truth that there have always been wars from the days of the first sons of Adam, and, to all appearances, there always will be wars as long as there are men. Whether war be good or evil, however, is God's secret. "Man knows not whether it be useful or harmful to reign, to serve, to repose, or to die in peace; nor, on the other hand, does he know who benefit or suffer through commanding, fighting, vanquishing, or being killed in war. If war be beneficial, it is so, thanks to the mercy of God; if it be harmful, it is that, in virtue of divine judgment"(6). Everyone should deplore the excesses of war(7), yet no one should, on general principle, condemn war itself, since God often ordered his elect to wage war(8). What God has commanded can never be evil in itself. Moreover, every war, even one that is unjust, is at least permitted by Divine Providence. "All power is from God, who either commands or permits"(9).

War plays a providential role in the world, since it occupies an important place in the designs of Providence. It is the means employed by God to chastise sinners, both ruler and subject, as well as to try the faithful(10). It is the instrument of divine justice, and, under its ascetical and mystical aspect, fits very neatly into the concept of Divine Providence.

The teaching of the New Testament bears out the conclusion of Augustine that war is not evil in itself. If the bearing of arms were evil, the Precursor of the Lord would have been constrained to outlaw it when the soldiers came to him to be baptized. When they asked him what they were to do, he told them: "Plunder no one, neither accuse anyone falsely, and be content with your pay"(11). These soldiers were paid to bear arms, they were defenders of the public safety. John the Baptist knew this, yet he did not demand that they give up their profession. He surely would have made this demand if war were evil in itself. Instead, he told the soldiers to be content with their pay(12).

And Our Lord did not forbid the bearing of arms. When

asked if it was lawful to pay tribute to Caesar, He responded: "Render to Caesar the things that are Caesar's, and to God the things that are God's" (13). This tribute served as pay for the soldiers. Again, He praised the faith of the Centurion, a man who had soldiers under his command (14). Nor did He demand of the Centurion that he abandon his military life (15). Finally, He told his disciples to buy a sword (16). It is true that in the garden He did not tell Peter to use the sword, but the fact remains that on the way to the Mount of Olives, He did tell him to take up the sword (17). The law of Christ, then, forbids neither the bearing of arms nor the use of armed force on occasion.

The logical conclusion is that war is legitimate under certain conditions. Augustine draws this conclusion not only from the Old Testament where God commanded the waging of so many wars, but also from the Gospel text. The teaching of Christ does not forbid all war, since it does not forbid military service.

The Tagastan next considers the legitimacy of war. The Christian, he tells his readers, should always desire peace; war cannot be other than a sad necessity (18). The necessity of a war is based on justice. Two conditions must be verified before a war can be designated as legitimate: it must be just, and it must be declared by him who has the right to declare it.

On these two points Augustine essays a precise statement. Apart from the wars that God orders, those wars also are just which have for their object the exacting of reparation for damage. "Wars are customarily defined as just, which avenge injuries when the nation or state about to be engaged in war neglects to punish the wrongs caused by her citizens or to return articles unduly taken away. A war that God orders is just, beyond doubt: for in God there is no sin, and He knows what ought to be done to each one. In this case, the leader of the army or the people themselves must be adjudged the administrator rather than the author of war" (19). Wars of conquest are to be condemned without restriction for what they are: "organized robbery" (20). Regarding the second condition for a just war, Augustine teaches that the right to declare war belongs solely to the Chief of State (21).

The Bishop of Hippo was not one to content himself with theorizing, no matter how edifying. His was a practical bent. He declares that, for a Christian, there is not a more legitimate

occupation than military service. When, in carrying out the orders of his superiors, the soldier kills an enemy, he is not to consider himself a murderer(22). His duty is to obey and to protect the common safety of the citizens. He is not responsible for the decisions and the declarations of superiors. Moreover, his obedience in battle will be meritorious even though his Chief of State be guilty of sin, injustice, or sacrilege in having declared war.

The learned Doctor defends the use of military stratagems in war. If a war is just, the warriors may employ any ruse, trick, or ambush to win, and this without fear of offending against justice. Citing the past as a guide for the future, Augustine points out that often in the Old Testament God ordered the leaders of His chosen people to practise these tactics of military strategy. Provided the war be just, it matters little whether the soldier conquers his enemy in open battle or through ambuscade.

The Christian should desire peace always. Even when constrained through necessity to wage war, he must, nevertheless, fulfill his obligations to God and to his neighbor. His power to bear arms is a gift of God, and he must never use this gift against the Creator(23). Even on the field of battle, he must show himself to be a man of mercy, kindness, and compassion(24). If he should kill the enemy whom he is fighting, let him remember that he does this only out of necessity and not because he wills it(25). The soldier who kills an enemy, like the judge and the hangman who execute a criminal, is but an instrument of the law(26). In the event of his taking prisoners, let him treat his captives always with that humane compassion and clemency that are in accord with the interests of peace(27).

These counsels of moderation are all the more remarkable in that they are practicable and concrete. Augustine gives them to a soldier, an officer who, having charge of the subjugation of native tribes in Africa, anxiously seeks the holy Doctor's advice. The right to wage war, as Augustine conceives it without slighting the legitimate demands of the State, is predicated on justice, on mercy, and on the aspirations for peace.

The saintly Bishop's fundamental principle on the relation between war and peace is this: "War is waged to acquire peace."(28) Peace is the tranquillity of order, that serenity

achieved through the apt arrangement of like and unlike things, giving to each its proper place.(29) All things in the world strive for peace.(30) Domestic peace, i.e., the harmony of obedience to authority among the members of a household, serves as a model for the harmony among civic bodies.(31) The order of peace among men is this: harm no one, and benefit whom you can.(32) The rule of faith that worketh through charity should regulate the relations among nations. It is more felicitous to live in harmony with a good neighbor than to subjugate one that is perverse.(33)

Augustine teaches that striving for peace through peace is always more glorious than the attainment of peace through bloodshed. The pages of history extol the virtues of warlike heroes, but he deems more worthy of praise those who can "kill wars with a word,"(34) i.e., prevent wars through arbitration. Indeed, "Blessed are the peacemakers, for they shall be called children of God."(35)

In fine, Augustine never liked war. As a theologian, he views it as a divine sanction; as a philosopher, he makes it a rule of justice; as a man, he shrinks from its horrors; as a Christian, he wishes to make it less bitter and more humane; yet with all the fervor of a bishop and saint, he would suppress it. For him, the Sovereign Good of man here below and in the Realm above consists in Peace.(36)

Critique (37)

Augustine expounded his teaching on war and peace from day to day, according to the exigencies of the times. For this reason, it does not possess that rigorous method, universal extension, and fine precision that characterize the doctrine of his disciples. It is, however, very fecund and contains, germ-like, all the teachings on war of the theologians of the Middle Ages.

The practical, moral teaching on war is not peculiar to Augustine. The majority of the great bishops of the fourth century, notably Saint Ambrose, had it in common. It does, however, possess the distinctive stamp of the Bishop of Hippo. He reduces the question of the legitimacy of war to the virtue of justice, that virtue, namely, which inclines man to render to everyone what is his due. He makes a subtle distinction between man and citizen. He seeks in the man rather than in the citizen the criterion of equity. He makes God principally, and conscience in the concrete, the judge of what is just. He dares to

condemn some wars that were very useful: in the past, the Roman conquest; in the present and for the future, every war of ambition and of conquest.

There is a weak point in his theory. His system, drawn from the Old Testament, implies a constant and direct intervention of God in the affairs of the world. On that hypothesis, everything should be simple and sure, as in the days of Moses and of King David. But the God of the New Testament is a God of peace who no longer orders the waging of war. This fact leaves it to the conscience to decide whether any given war is just or unjust. Unfortunately, the ideal of justice varies greatly according to the conscience of the individual, especially when confronted with the divergent interests of adversaries. This, then, is what is needed in the theory of Augustine that it may produce its effects in practice: it lack an objective foundation for the criterion of justice. Many theologians, heirs and disciples of Augustine, have noted this weak point. Some believe they have found the necessary guarantee in a board of arbitration consisting of the representatives of God on earth, the Church or the Pope. The solution, however, of the problem is not easy; the search must go on.

Be that as it may, the doctrine of Augustine on war forms an epoch in the history of international law. It is constantly the guiding force of the succeeding centuries up to the end of the Middle Ages. About the year 1148, the celebrated master of canon law, Gratian of Bologna, published his treatise entitled *Concordia discordantium canonum*. This work has since been baptized *The Decretals of Gratian*. Adopted for the teaching of canon law, it forms the first part of the *Corpus Juris Canonici*. Gratian, in the chapter on war, (38) reproduces the majority of the texts of Augustine, whose doctrine thereby stands in all schools of law. It is through Gratian, so it seems, that Saint Thomas Aquinas first knew the texts of Augustine relative to war. Through the *Summa* (39) of Saint Thomas as well as through the *Decretals of Gratian*, these citations have been brought to the attention of all schools. Naturally, theologians have not been content merely to reproduce and to comment on these texts. They have developed, completed, and made more precise the doctrine of Saint Augustine. But at the base of all their dissertations on the law of war stands the teaching of the Bishop of Hippo and illustrious Doctor of the Church.

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EDUCATIONAL NOTES

CATHOLIC INSTITUTIONS SELECTED FOR WAR TRAINING

Sixteen Catholic educational institutions are included in the first list of 281 approved for training of men and women for the armed forces, which was made public by the Joint Committee for the Selection of Non-Federal Educational Institutions.

The committee is comprised of three representatives each of the War and Navy Departments and the War Manpower Commission and emphasized that the schools, universities and colleges named represented only a part of the number which eventually would be approved for specialized training. The Catholic institutions on the list include:

Santa Clara, in California; Catholic University of America, District of Columbia; Detroit, in Michigan; Manhattan, New York, and Villanova in Pennsylvania, to the War Department for training Engineers.

St. John's University, Minnesota; Creighton, Nebraska; St. Anselm's, New Hampshire; Canisus, New York; Xavier, Ohio; St. Vincent, Pennsylvania, and St. Martin in Washington to the War Department for training of Army Aviation Cadets.

Loretta Academy (Las Cruces), Loretta Academy (Santa Fe) and St. Michael's Academy in New Mexico to the War Department for training centers for WAAC trainees.

Marquette, Wisconsin, to the Navy Department for training engineers.

The names of additional institutions selected for training will be published in the next issue of *THE CATHOLIC EDUCATIONAL REVIEW*.

POSTPONEMENT OF CENTENARY OBSERVANCES AT NOTRE DAME

Observance of its centenary year by the University of Notre Dame has been halted midway, to be completed after the war.

The Very Rev. Hugh O'Donnell, C.S.C., president of the university, in making the announcement, said:

Recognizing the rising tide of physical problems confronting us and those who had planned to share the observance with us, and in keeping with the recent request of the Office of Defense Transportation, the University of Notre Dame has postponed until after the war the various meetings, symposia and other activities that were originally a part of our centennial program.

The university observed its diamond jubilee in the early months of World War I, before the exigencies of that war effort had reached the point of curtailment comparable to that of the

present. The move now, however, is not without precedent. In 1893, scheduled for the observance of the golden jubilee, several deaths, including that of our founder, Rev. Edward Sorin, C.S.C., marked what has become known as the "year of sorrow." It was not until 1895 that the fiftieth anniversary of the founding was formally observed.

We have enjoyed already a spiritual observance of the historic occasion. The centenary school year was opened in September, 1942, with students participating in the Solemn Mass of the Holy Ghost. And on November 26, anniversary date of Father Sorin's arrival at Notre Dame, Bishop Noll celebrated a Solemn Mass of Thanksgiving and Monsignor Fulton Sheen delivered an eloquent sermon, which radio and reprints have carried to the thousands of friends of Notre Dame throughout the nation; afterwards Bishop Ritter blessed two plaques commemorating the occasion and Our Superior General read at the Founder's monument the Centenary prayer. We shall postpone the academic and cultural events until the time, which we hope will be soon, when the scholars, statesmen, churchmen, alumni and friends originally envisioned can come to the campus of Notre Dame for the various functions that will comprise a major contribution to the life of America.

Events to which Father O'Donnell referred and which are included in the decision to postpone are an outstanding week in September of this year which was to have featured a symposium on post-war problems involving leading scholars and statesmen of the country, coupled with a series of religious ceremonies which would have assembled leaders of Hierarchy and clergy on the campus.

Also postponed will be the proposed observance on the campus by the nuns of the various religious communities who attended the summer schools of the university from 1918 until 1941, when the accelerated academic program forced cancellation of the short summer session.

Several proposed national conventions to have been held on the campus have already been forced to cancel their programs by the request of the Office of Defense Transportation, and even the sectional meetings of many of these groups are deemed inadvisable under increasing rigorous wartime travel restrictions.

PERMANENT GUIDE FOR HIGH SCHOOL READING

After nearly two years of tedious work, involving the weighing and shifting of 8,000 publication titles, a permanent guide for the reading choice of Catholic high school youth has been compiled.

The work is the Catholic Supplement to the Standard Catalog for High School Libraries. Containing 809 selected titles, the Supplement has just been published by the H. W. Wilson Co., of New York, and will become a permanent part of the Standard Catalog for High School Libraries, which is published every five years by the same company. Annual supplements are published for subscribers to the catalog, and a section of these will be devoted to the Catholic supplement.

Richard James Hurley, assistant professor in the department of library science, Catholic University of America, is due a lion's share of the credit for the new work.

At the April, 1941, convention of the Catholic Library Association in New Orleans, it was decided, because of the too few Catholic selections in the Standard Catalog, to prepare the Supplement. Mr. Hurley was named chairman of a committee assigned to this task.

With a committee of 280 persons throughout the country, Mr. Hurley began the sifting of 8,000 titles. The list of titles was whittled down to 1,500 and Mr. Hurley then got to work with an executive committee of 26 persons, weighing each publication and its right to be listed in the Supplement. Librarians, teachers, publishers, book shop operators, book salesmen and persons employed in similar capacities worked with Mr. Hurley on the task.

At length, the list of titles was cut down to 809 and submitted to the Wilson Co. The company accepted the listings and agreed to publish the work of Mr. Hurley and the committee as a supplement to its catalog.

Mr. William J. Gibbons, S.J., former librarian at Gonzaga College High School, Washington, D. C., was in charge of the sorting and selection of titles for the religious section of the Supplement.

The Supplement has been approved by the secondary schools division of the National Catholic Educational Association.

ARMED FORCES STUDY THROUGH ARMY INSTITUTE

From coast to coast and border to border, and from far-away lands across the seas thousands of soldiers, sailors, coast guardsmen, and marines have enrolled for correspondence instruction through the Army Institute. They have found in the Institute, these American fighting men, the opportunity to meet the educa-

tional requirements of promotion and assignment to duty which they are otherwise qualified to perform.

In recognition of the needs of the men in the armed forces, the War Department established the Army Institute at Madison, Wisconsin, in March, 1942. The Institute has provided the opportunity for enlisted personnel to continue their education while in the Army, through Army Institute and university extension courses, so as to contribute to their military efficiency and prove beneficial to them upon their return to civil life. Recent Navy Department participation has also made this educational program available to naval, coast guard, and marine personnel.

SURVEY OF THE FIELD

Forty-one graduate fellowships and scholarships in the Catholic University of America, valued at more than \$30,000, will be offered to qualified undergraduates for the academic year 1943-44, it was announced by the Rt. Rev. Msgr. Patrick J. McCormick, Acting Rector of the University. A limited number of assistantships in the department of biochemistry, mathematics and physics also will be open to both men and women. Applications for the grants, it was announced, were to be received on or before March 1. Appointments are for one year only and will be made early in April. Request for detailed information and application blanks should be forwarded to the Committee on Fellowships and Scholarships, at the Catholic University. . . . A Labor College with the aim of keeping union leaders and followers abreast of increasing wartime directives of government boards and agencies, was opened February 9 as a part of the St. Louis University Commerce and Finance School program. Tuition free, the college, under the direction of the Rev. Leo C. Brown, S.J., will include in the agenda parliamentary law, public speaking and the study of decisions and functions of the War Labor Board, the War Manpower Commission and similar agencies, in the courses. Textbooks are out of the question, for most of the courses and instructions in these mainly will be based on notes, exchange of experiences and research compiled by Father Brown. Classroom instruction will be supplemented by occasional talks of speakers especially qualified to define labor's part in the war effort. . . . Identical bills

have been introduced in the Senate and the House of Representatives, which call for every American youth putting in a year of compulsory military training upon reaching his eighteenth birthday in the post-war period. Senator Chan Gurney, Republican, of South Dakota, who fostered the legislation in the upper chamber lowering the draft age to 18, introduced the compulsory military training bill in the Senate. On the House side the sponsor was Representative James W. Wadsworth, Republican, of New York, who is the author of the conscription bill and also the bill in the House lowering the draft age. Mr. Wadsworth said the compulsory training legislation has the backing of the American Legion. The bill provides that the plan go into effect six months after the termination of the present war. Upon completion of training, the trainee would be liable for four years of additional service, which would include refresher courses, maneuvers and, in case of emergency, active duty. . . . Sodalities throughout the United States and Canada are making plans for observance of World Sodality Day, May 9. Special programs are being arranged, according to reports at the Queen's Work, St. Louis, national Sodality secretariat. Sodalists are asked to receive Holy Communion, renew the act of consecration to the Blessed Mother and pray for the intentions of the Holy Father. There are 14,833 Sodalities in the United States affiliated with the Prima Primaria Sodality in Rome. The first Sodality in the United States was founded at Georgetown College in 1810. Of the affiliated Sodalities, approximately 3,000 are children's. . . . Radio receiving sets are found in almost 83 per cent of all American homes, according to figures based on the 1940 census and recently issued by the Bureau of the Census. Massachusetts ranks first, with 96.2 per cent of its homes possessing sets; while Mississippi ranks last, with only 39.9 per cent. States in which 90 per cent or more of the home have radios are: Massachusetts, Connecticut, Rhode Island, New Jersey, District of Columbia, Michigan, California, Pennsylvania, Illinois, Ohio, Wisconsin, Minnesota, Washington, Iowa, and New Hampshire. . . . In an effort to meet current need, the administration of Seton Hill College, under the direction of the Rev. Dr. James A. Reeves, president, has announced that war-vital training will be intensified in several departments of the college and new courses

introduced at the opening of the new semester. Concurrently the psychology department announces the purchase of new laboratory equipment and the opening of a clinic to correct defective reading habits. Designed primarily to assist college students whose lack of success in study is attributed to faulty methods of reading, the clinic will be open to other persons also. The direct result of the five-week training course given in the laboratory is an increase in speed of reading and in comprehension, it is announced. . . . The Rev. Dr. Patrick J. Digan, Archdiocesan Superintendent of Schools, has been chosen as president of the California unit of the Catholic Educational Association. . . . In spite of unusual losses due to wartime closing of several institutions, the junior colleges of the country have held their own in numbers and have increased their services to the youth of the country, according to data appearing in the *Junior College Directory 1943*, just published by the American Association of Junior Colleges. The new publication, edited by Walter C. Eells, executive secretary of the Association, shows 624 junior colleges in 45 states in January, 1943, as compared with 627 institutions at the same date in 1942. While 30 institutions have closed on account of decreased enrollments or because the Government has commandeered their plants for the duration, the loss has been compensated for by 27 junior colleges newly organized or listed for the first time, with enrollments much greater than in the institutions which have closed. Total junior college enrollments reported are in excess of 314,000 students, a growth of more than 17 per cent over the previous year. There has been a slight decline of 9,000 regular students, but a marked increase of 56,000 in the number of special students. In many cases these special students are adults employed in war industries or taking special courses to prepare them for such employment. . . . Our readers are asked to remember in their prayers Mother Rosina Quillinan, assistant general of the Sisters of St. Joseph of Carondelet, who died in St. Louis, January 17, after a brief illness. Mother Rosina, an alumna of the Catholic University, was chosen assistant general for the community last May at a general chapter held at the Motherhouse in Carondelet. Previously she had served as president of St. Rose's College, Albany, N. Y., and as Provincial of the Eastern Province, administration center for which is at St. Joseph's Seminary, Troy, N. Y.

CATHOLIC SCHOOLS AND THE WAR

A 30-week course, with 30 women college graduates making up the class, is under way at the Catholic University of America in the special war program under the direction of Dr. Thomas J. MacKavanagh, chairman of the University's war training committee. The women students are preparing for the posts of junior engineers in governmental or war plants. The classes are held four nights each week.

In all 15 war training courses are in progress at Catholic University, most of which are for 16 weeks' duration, with a few entailing 20 weeks of instruction. For the most part all the classes are filled, although Dr. MacKavanagh said that additional night pupils could be enrolled in the courses on engineering drawing and in foremanship and electrical machine circuits.

The new classes include instruction in elementary structures, applied mechanics and mathematics, properties of war metal, metallurgy and testing of iron and steel, fundamentals of electronics, industrial personnel administration, business management and administration, industrial cost accounting, intermediate machine design, and statistical methods.

Women and men students are eligible for most of the classes, except persons who are now employed in the navy yard or equivalent industrial establishments. The need is for new students to be trained for ultimate posts in war plants.

* * *

The next parochial school opened in the Archdiocese of New York will be called the Commander John J. Shea School, in memory of the heroic Catholic naval officer who went down with the aircraft carrier *Wasp* in the Solomons Island on September 15, the Most Rev. Francis J. Spellman, Archbishop of New York, announced at the ninetieth commencement exercises of Manhattan College.

Archbishop Spellman presided at the exercises, which were the first mid-year graduation ceremonies in the history of the college and were made possible through the accelerated war program of education. Degrees were conferred on 51 graduates, including three who already are in active service.

* * *

Minute Man flags and certificates, honor emblems of the U. S.

Treasury Department's war bond and stamp savings program, were presented to 38 schools in the Diocese of Fall River.

Daniel J. Doherty, State Administrator of the war savings program, presented the flags and certificates to pupils from schools whose student bodies participated 90 per cent or more in the program during January. Exercises were held in Fall River and New Bedford and Taunton. The Rev. Edward J. Gorman, Diocesan Superintendent of Schools, presided at the ceremonies.

* * *

Several courses in connection with the war effort will be a part of the program at the Spring term of the College of St. Elizabeth, it was announced at Convent Station, N. J.

The new courses include: mathematics of air and marine navigation, designed to shorten navigational methods; a history course in current events; preparation of menus to meet requirements of war rationing in the home economics course, and pathogenic bacteriology and serology to prepare students for making laboratory tests of certain diseases.

* * *

Appointment of Philip J. Coyle, of Washington, D. C., to the education section of the War Savings Staff, where he will act as consultant and adviser in the sale of war stamps and bonds in the nation's Catholic schools, has been announced here by the Treasury Department.

Mr. Coyle is a graduate of Niagara University and spent a year in postgraduate work at the University of Notre Dame. He formerly was an advisor for education with the Civilian Conservation Corps, and later was an area director with the National Youth Administration. More recently, he had been special assistant to the Executive Director of the National Catholic Community Service here.

* * *

Distinction of being the first school in the Territory of Hawaii to receive the Treasury Department citation and Minute Man Flag for the purchase of war savings stamps fell to St. Anthony's School, Kalihi-kai.

The presentations were made at an outdoor ceremony, with the entire student body assembled in front of the school. Treasury officials presented the citation and flag to Mildred Furtado, who

accepted them on behalf of the students. In attendance were the Rev. Charles A. Geinger, Diocesan Superintendent of Schools; Sitser Mary Felicita, Regional Superior of the Maryknoll Sisters, and Sister Marian Therese, principal of the school.

The following Catholic schools now are eligible for the Minute Man Flag: Sacred Heart Academy, St. Patrick's, St. Augustine's, St. Theresa's and St. Ann's, Heeia.

* * *

Two Catholic colleges—St. Anselm of Manchester and Mt. St. Mary of Hooksett—were included in a vanguard of three educational institutions announced by State Commissioner of Education James N. Pringle as offering an unprecedented opportunity for New Hampshire students to receive a wartime streamlined college training before completing their high school studies.

* * *

An offer has been made to the Government to make use of the uptown campus of DePaul University, covering two city blocks and comprising five buildings. The offer was made by the president, the Very Rev. Michael J. O'Connell, C.M., who said if the offer is accepted no classes will be curtailed. Activities will center in the loop skyscraper building. At present the university has an enrollment of 5,800 in all departments, day and evening.

"MAID OF CARLISLE" NEXT CHILDREN'S THEATRE PLAY, MARCH 27TH

Regina Hartman, the little "Captive Maid of Old Carlisle," actually lived and underwent the experiences which will be enacted when the play comes to the National Theatre Saturday morning, March 27th.

When the play was given in Warren, Pa., the former Superintendent of Schools, P. W. Pressel, verified the authenticity of the story, which to many has come to be considered a legend.

Tickets for "The Captive Maid" and for the one remaining children's play, "The Emperor's New Clothes," which is coming to the National Theatre on Saturday morning, April 10th, can be ordered by mail or telephone through the Children's Museum of Washington, 4215 Massachusetts Avenue, N. W., Washington, D. C., or telephone Emerson 4456.

REVIEWS AND NOTICES

Moral Guidance, by Edwin F. Healy, S.J. Chicago: Loyola University Press, 1942. Pp. xii + 351. Price, \$2.00.

Many false, flighty, and foolish things have been written about Catholic casuistry. In numerous instances such remarks have come from writers whose prestige in other fields would lead us to marvel at their poor judgment and lack of appreciation, not to say prejudices, in this particular issue. It was to be expected, of course, that such unwarranted criticism should find its way into our modern literature, and that it should be avidly devoured by that irresponsible group which seems to delight in travesty and which never tires deriding, as St. Jude puts it, "whatever they do not know" (St. Jude, 1:10).

To anyone who scans the pages of *Moral Guidance* it becomes evident that this book is a positive, effective, and dignified answer to all such vagaries. It presents the science of casuistry in such a practical, appealing, and convincing way as to force respect from the most critical and supercilious and to bring comfort and satisfaction, as may be expected, to the man of good will.

Presumably the author never adverted to this apologetic merit of his work, inasmuch as his real purpose was to provide the Catholic layman with a handbook which would prepare him "to know and be able to defend the true, unchanging doctrines of moral conduct" (p.v.). And in this he has succeeded in an eminent degree. What he hopes modestly to be "a possible help" is, to our mind, a positive, unfailing help. The doctrines and principles are explained in a forceful, lucid way. The simplicity and directness of the author's style make one wonder how unchanging, eternal laws can be made to appear so plain and simple, if not fascinating. There is nothing pedantic or serial about them. They speak the language of the white-collared man and, with equal ease and dignity, mingle with the man in plain working clothes in the street, the factory, or the humble home.

The cases, it is well to note, are not relegated to the rear as happy after-thoughts, footnotes, or mere illustrations; they are projected into the very heart of the principles themselves and carry their lesson, as St. Paul would say, "temperately and

justly, and piously" (Titus, 2:12) to their ultimate conclusions or to well-defined lines of distinction. At times the author brings to the fore contemporaneous trends or events. While there is no question as to the present usefulness of such pertinent cases, there will arise, however, at some future date, the obligation of refocusing such instances upon the "new world" which has been promised to us. But the author has reason to hope that when the dawn of that new world is upon us, the present edition of *Moral Guidance* will have been exhausted.

The handy companion volume entitled *Teacher's Manual for Moral Guidance* sustains, supplements, and clarifies, for the benefit of the teacher, in a more intimate and a more technical way the topic for discussion and the cases given in the student's book. It also furnishes a rich and well-chosen selection of such readings as are calculated to introduce the teacher into the very workshop of approved moralists. In the larger volume the bibliography is extensive, pertinent, and up-to-date. It displays before the student, in perfect order, besides some of the larger standard works, the marvelous output of our recent pamphlet literature in all its variety and many-sided appeal.

There is one trait which definitely marks the author as a practical schoolman, and not merely as a profound professor who is so engrossed with his subject as to forget that the curriculum of studies is already overcrowded and that his colleagues also have a few things to say. These colleagues will appreciate the prudent reserve of *Moral Guidance* in that it does not encroach upon the fields of moral philosophy, ethics, and numerous other problems of the social and economic order which are usually treated in special courses or classes of the college curriculum. Some may find fault with this method, but the present writer, for one, holds to the view long ago expressed by the Angel of the Schools when he complained that, because of the multitude of books and courses, the "ceaseless repetitions had created both fastidiousness and confusion in the minds of the students (*Summa Theol., Prol.*).

In our opinion, *Moral Guidance* chooses the golden mean between compactness and diffuseness. It adheres strictly to a set course and says plenty on each topic so as to exhaust the subject for the average student, while the more ambitious may quench their thirst for further knowledge in the collateral

readings offered. After devoting brief chapters to purpose and principles, it follows the Ten Commandments and the chief precepts and then dwells at length on a topic which, in spite of its pressing need, is usually not treated elsewhere, namely, the duties of judges, lawyers, doctors, nurses, businessmen, and public officers.

While there is no doubt in our mind that its matter, style, and manner of presentation are certain to guarantee for *Moral Guidance* a long-lived tenure in the junior and senior classes of many of our colleges, it is easy to predict that its usefulness will reach far beyond what the author has set down as his primary objective. Students of any higher grade, professional men, study clubs, in fact any person or group who may be desirous of learning and understanding the laws of God, of the Church, and of righteous living, will read this book with both profit and delight. Meanwhile many a cleric who has burned the midnight oil over heavy tomes in an effort to extract profound wisdom from a stubborn Latin text will wonder not a little how on these pages those same solemn truths can be told in such plain and simple fashion.

THOMAS PLASSMANN, O.F.M.

St. Bonaventure College and Seminary

St. Bonaventure, New York.

The Edge of the Abyss, by Alfred Noyes. New York: E. P. Dutton and Company, Inc., 1942. Pp. 172.

The American edition of Mr. Noyes's book is an enlargement of the Canadian edition, which in turn was based upon a series of lectures given at Mount Allison University, in Sackville, New Brunswick. The work opens with the words: "It is commonly said that the world conflict is 'not a war but a revolution'; and, apparently, we are expected to approve the latter, without asking too many questions. It is a dangerous approval, unless we ask the following questions: Whose revolution is it? Who began it? Where is it taking us?" For Mr. Noyes to have written simply these words would be sufficient to make his book important. If they start readers thinking about the need of answering the question rightly, the book gains more and more in importance.

Mr. Noyes paints a vivid picture of the abyss on the edge

of which we stand. He traces some of the steps that have led us to our perilous place. He writes with a warm eloquence, as in the following typical passage:

We must look deeper than the political catastrophes of the modern world; deeper than the disasters of a mechanized industrialism in which starvation and over-production can exist side by side, if we would find the real cause of the contemporary tragedy. Tragedy beyond all tragedy, it is admitted to be, wherever individual men and women speak their real thoughts to one another—that mankind, with the sun in heaven, the wisdom of the ages in its libraries, the resources of science at its feet, and so many means of simple happiness within its grasp, should be living in a State-created hell of hatred and destruction. The cause of this tragedy is neither political nor economic. It is that the race has been induced to forget its true end, through which happiness (or Carlyle's "blessedness") alone can come. . . . But the State is no longer the instrument of that end. Over a large part of the world it has become the Master, and more than the Master, a blood-stained Idol, a false god, dictating (for its "ambiguous" oracles know how to speak through its mouth) to the helpless millions at its feet. It has induced them to forget the real values of the individual soul, and the true end of the State, which is to subserve those values (pp. 17-18).

To the fallacies of the totalitarian creed and the doctrine that there is no power above the State, Mr. Noyes finds alone one answer.

It is only in the religious philosophy, the *philosophia perennis*, of Christendom that this great reconciliation is achieved—the reconciliation between the just authority of the State and the freedom of the individual soul in an eternal Reality which is the origin and end of both (pp. 85-86).

About half of *The Edge of the Abyss* is taken up with the attack upon Christianity by the neo-pagan writers of our era. Here, as elsewhere, the author writes trenchantly. Some of the absurdities and blasphemies of certain contemporary writers and their admirers are quoted. The scorn that Mr. Noyes heaps upon them is more than deserved. However, it may be thought that a more restrained and thorough criticism would be more effective. Perhaps he will be able to devote an entire volume to this aspect of the modern dissolution.

It may well be that part of the dissolution that is taking place in our culture and civilization is to be seen in the fact

that books such as the present one are too often ignored and passed by. It is to be hoped that this fate does not befall *The Edge of the Abyss*. It contains lessons that should be learned and warnings that should be heeded by both the people and the leaders of the people in our own land as well as elsewhere.

JOHN K. RYAN.

The Catholic University of America.

The Pater Noster of Saint Teresa, A Commentary on the Lord's Prayer, by Saint Teresa of Avila. Translated and adapted by William J. Doheny, C.S.C., J.U.D. With a preface by the Most Rev. Moses E. Kiley, D.D., Archbishop of Milwaukee. Milwaukee: The Bruce Publishing Co., 1942. Pp. x + 150. Cloth, \$1.50; paper, \$1.00.

The chapters of this book are the concluding sections of St. Teresa's *The Way of Perfection*. In them we find the meditations of the great Spanish mystic on the various petitions of the Lord's Prayer. As an introduction, the translator provides a number of well-chosen passages from the earlier parts of *The Way of Perfection*. The titles of some of these excerpts indicate their nature: the reason for the saint's devotion; need of the spirit of poverty; dedication of religious to God's work; mutual charity; self-mortification; the universal need of prayer; mental prayer.

In this little work we find an admirable introduction and guide not only to Teresian mysticism and spirituality but to the devout life in general. In St. Teresa's work are united lofty spirituality, searching psychological insights, severe practicality, and common sense. In illustrating some of these things we find an embarrassment of riches.

You understand now how with these two virtues of love and fear of God we can follow the way of perfection with calm and peace. Therefore, do not look for pitfalls at your every step; if you do, you will never attain to perfection. Since, however, we can never be absolutely sure that we possess these two essential virtues, we should always be on the alert. Fear, consequently, should always be in the vanguard. As long as we remain on earth, we shall never have complete assurance; for that matter, it would even be dangerous for us. It was because He knew this that our Lord, filled with compassion at the sight of a life of uncertainties, temptations, and dangers, has appropriately taught us to beg, as He Himself prayed, "to be delivered from evil."

Of some of the little conventions of convent life, St. Teresa writes:

The senior in rank expects marks of respect and never for a moment forgets her standing. Sometimes she even demands these marks of deference as her due, since the Rule enjoins them. This were enough to make one laugh, did it not more fittingly provoke tears (p. 94).

One day we do not go to choir because our head aches; the following day, we stay away because we have had a headache; the three following days, we take precautionary measures lest we should have a headache (p. 11).

Notice how blind the world is. It disregards the thousands of unfortunate persons who have fallen into heresy and frightful crimes because of neglect of prayer and of right thinking. Yet should it so happen that, among the vast multitudes previously devoted to prayer, Satan for his own ends had succeeded in seducing only a few persons, the result is that people then begin to spread terrifying rumors concerning the danger of much praying, in order to deter certain souls from the practice of prayer (p. 17).

Finally, of the Our Father:

I assure you that I never dreamed this prayer contained such deep secrets. You will have noticed that it sums up the entire spiritual life, from its first beginning to that point where the soul is entirely lost in God, and where He refreshes it at the Font of Living Water, which is found, as I told you, at the summit of that way of perfection (p. 138).

Father Doheny has done a genuine service by providing the English-reading public with a fresh and attractive translation of this important part of a great spiritual classic. It is to be hoped that *The Pater Noster of Saint Teresa* will find a wide acceptance among the laity as well as among those who have dedicated themselves to the religious life.

JOHN K. RYAN.

The Catholic University of America.

Christianity and the Family, by Ernest R. Groves. New York: The Macmillan Company, 1942. Pp. 299. Price, \$2.00.

This volume by the non-Catholic Director of the Institute for Social Research at North Carolina University consists of the Rauchenbusch lectures given by him at the Colgate-Rochester Divinity School in 1941, supplemented by some additional

material. The material is sectioned off into two parts, the first dealing with the family as an ally of Christianity and the second with the Church as an ally of the family.

While the lectures given were directed to Protestant ministers, there is in them far more than an occasional reference to the views of the Catholic Church. To anyone who has read a good deal of criticism, by non-Catholic writers of all kinds, of the views of the Church in the field of marriage this volume will appear as unusually fair and unbiased. Not that the interpretations given are always correct. Some of them are definitely not correct. But one is inclined to attribute any flaws rather to a want of full comprehension of such an immense field as is involved in the subject, "Christianity and the Family"—and, one might even add, to a want of the "Catholic sense" which apparently comes only to those who live within the fold—than to any bias.

Speaking of such subjects as domestic counseling, education for family life, hampering conditions that beset the married, Dr. Groves is right at home and shows the practical wisdom that he has garnered from his many years of study and keen observations in the field of the family. When he comes to interpret history and doctrine he is not always so correct. Often he does not distinguish the clear positive teaching of the Church from some of the vagaries and heresies which sprang up in the course of the centuries. And when he upholds such teachings as contraception and divorce in the name of Christianity, or speaks consistently of the Christian religion without any recognition of its supernatural character, then he is decidedly wrong and woefully wanting.

To ignore the many very fine things Dr. Groves says in dealing with the subject of marriage counseling would be a mistake. The minister, including the priest, may well take seriously his words, "There is at the present time a considerable gathering of factual material that appears in medicine, psychology, and psychiatry which he cannot ignore without running the risk of making his instruction unsound." If the priest does not go into this field of counseling, pseudo scientists in large number will do so and cater to the faithful, much to their detriment. Furthermore, although the priest deals with the supernatural, it is not for him to ignore the natural, includ-

ing the natural sciences. Grace works through nature.

To read, for example, the volume *Marriage and the Sex Problem* by F. X. Foerster, and then to read Groves' chapter on "Christianity and Sex," would be to see how far apart two lay non-Catholics can be on such a subject. Foerster's view is in harmony with Catholic teaching. Groves' is quite far from it.

EDGAR SCHMIEDELER, O.S.B.

Books Received

Educational

Hope, Arthur J., C.S.C.: *Notre Dame One Hundred Years*. Notre Dame, Ind.: University Press. Pp. 482. Price, \$4.00.

Koopman, G. Robert, Mill, Alice, and Misner, Paul J.: *Democracy in School Administration*. New York: D. Appleton-Century Co. Pp. 330. Price, \$2.25.

Lockmiller, David A.: *The Consolidation of the University of North Carolina*. Raleigh: University of North Carolina. Pp. 160. Price, \$2.00.

Lunt, Joseph R., and Wyman, William T.: *Electricity for Everyone*. New York: The Macmillan Company. Pp. 649. Price, \$2.56.

Russell, John Dale, Ed.: *Terminal Education in Higher Institutions*. Chicago: The University of Chicago Press. Pp. 198. Price, \$2.00.

Ursuline Tradition and Progress. New Rochelle, N. Y.: Ursulines of the Roman Union. Pp. 115.

Textbooks

Celeste, Sister Mary: *The Origin and Growth of Our Republic*. New York: The Macmillan Company. Pp. xlviii+962. Price, \$2.60.

Feirer, John L., and Williams, Ralph O.: *Basic Electricity*. Peoria, Ill.: The Manual Arts Press. Pp. 244. Price, \$1.92.

Hooper, A.: *A Mathematics Refresher*. New York: Henry Holt and Company. Pp. xiv+338. Price, \$1.32.

Lamb, Scott G.: *Air Navigation for Beginners*. New York: Norman W. Henley Publishing Co. Pp. 103. Price, \$1.50.

Spitz, Armand: *A Start in Meteorology*. New York: The

Norman W. Henley Publishing Co., 17 West 45th Street.
Pp. 95. Price, \$1.50.

General

Brennan, Rev. Gerald T.: *For Heaven's Sake*. Little Talks to Little Folks. Milwaukee: The Bruce Publishing Company. Pp. 126. Price, \$1.75.

Bunting, David Edison: *Liberty and Learning*. Washington, D. C.: American Council on Public Affairs. Pp. 147. Price, \$2.00.

Catholic Biblical Association: *A Commentary on the New Testament*. New York: New Testament Committee, 141 E. 65th St. Pp. 736. Price, \$2.00.

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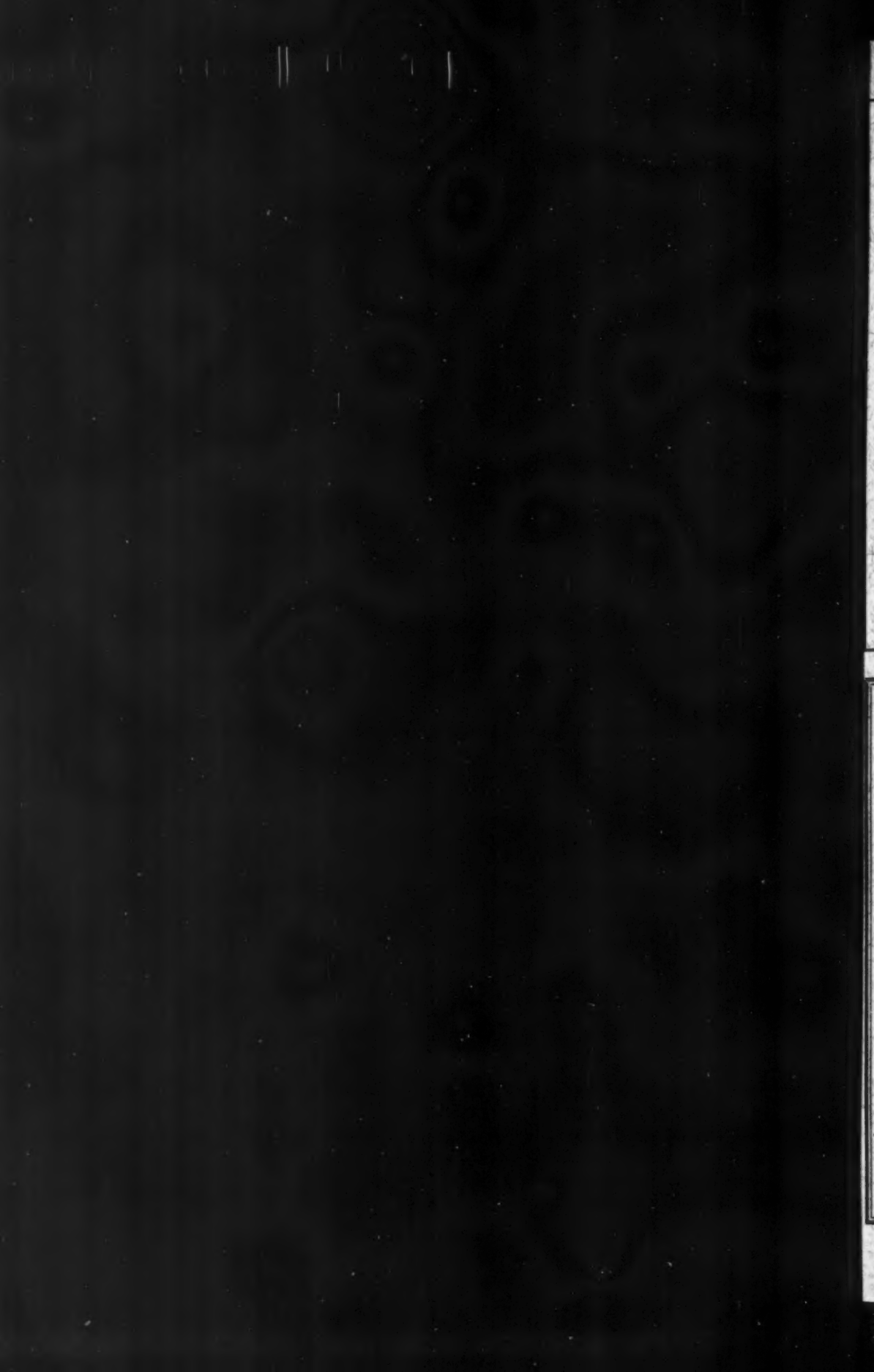
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